HUGO GROTIUS
HIS
Sophompaneas,
OR
IOSEPH.
A
TRAGEDY.

With Annotations.

By FranCIs GoLDsMIth, Esq;

1652

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TO THE

Right Honourable, HENRY, Lord Marqueſs of *Dorcheſter*, Earl of *Kingſton*, Viſcount *Newark*, Lord *Pierrepont*, &c.

My Lord,

NOt any merit of mine hath emboldned mee to ſet forth this Piece with (ſo reſplendent a Frontiſpiece) your Name; but a duty of doing one of our beſt modern Latin Poets that full right, which my pen otherwiſe comes ſhort of. Bee pleaſed likewiſe, that *Sophompaneas*, a divinely inſpir'd Prophet, and Royall Favourite, famous in holy Writ (which your own eminent virtues will moſt like) for wiſdome and chaſtity, may find a favourable entertainment with your Lordſhip. I am not ignorant

norant upon how great diſadvantage any thing of this kind is preſented unto your Lordſhip, after *Iuvenal* by Sir *Robert Stapylton*. Neither have I, though I much more need it, the warrant of your Lordſhips command, which might beg pardon for my diſabilities and erratae: Yet that this free-will & cheaper offering may be not unacceptable to your moſt noble goodneſſe, and that this Coat of *Ioſeph* is not ſo ſullied with my handling, but that it may bee known, is the confidence and ambition of

Your Lordſhips

moſt humble

Servant,

FRANCIS GOLDSMITH.

The Preface.

If an account is to bee given the Commonwealth, as Cato *thought, even of our idleneſſe; take then, at thine owne leaſure, this of mine. For ſuch and no better may a grave Cenſor deeme it, though I write after a moſt learned Copy, and have the priviledge of a Divine Argument. Yea, I my ſelfe, had I not the allowance of ſome friends, both candid and judicious, would ſooner commit theſe Papers to the light of the fire, then of the Sun. It may likewiſe be a queſtion perhaps, whether an Interpreter deſerve the name of a Poet; but he, that is one indeed, a* Virgil *or* Homer *need not envy a* Cicero *or* Demoſthenes: "*I had rather ſaith* Tacitus "*(or who elſe is the Author) in* Dialog. d. "Orator.

"Orator. *have the ſecure and ſecret retire-*
"*ment of* Virgil, *wherein yet he neither wan-*
"*ted the favour of* Auguſtus Cæſar, *nor the*
"*being taken notice of by the People of*
"Rome: *Witneſs the Epiſtles of* Auguſtus,
"*witneſs the People themſelves, who up-*
"*on hearing ſome verſes of* Virgil *in the*
"*Theater, roſe all up, and did the ſame re-*
"*verence to* Virgil, *by chance then preſent,*
"*and a ſpectator, as unto* Auguſtus. *Our*
Author is an excellent and admirable patterne,
not onely for Poetry and Oratory, but all Di-
vine and humane learning; I would gladly
follow the beſt examples, and overtake them,
when any other of my endeavours ſhall from
the Father of lights (from whom every good
and perfect gift commeth down) receive ſuch a
bleſſing.

TO

To GERARDUS VOSSIUS, *Profeſſor of Hiſtory and civill Arts, in the moſt flouriſhing City of* Amſterdam,

HUGO GROTIUS.

I Were, moſt excellent *Voſſius*, what I leaſt would bee, that is, ungrateſull, if when all your papers are full of me, I ſhould keepe the love and honour of you ſhut up within the cloſet of my minde, and take no care, that poſterity, if yet my labours may ſo hope, might have ſome monument extant of our inſeparable conjunction; which you in my adverſity, ſuch as is wont either to diſcover falſe affections, or to change light, have been ſo far fron leſſening, as that by many offices yon have made it greater. If I ſhould ſay, your learning indeed ſingular and infinite hath brought me to eſteem you as I doe, I ſay but what is common to mee with the Univerſity of them through the whole world that love letters. But the nearer I have been admitted to know your moſt candid manners, and goodneſſe

ſhut againſt no man, I have alwaies thought it a great part of my felicity to bee joyn'd with you in ſo much a greater tie. The common ſtudy of all humane literature is a very ſtrong bond: but I adde alſo, that in this ages fervent heat of Theologicall diſputations, I have found you of that ſingular prudence and moderation of mind, as that from thoſe things which the Churches planted by the Apoſtles, and which they who agreed with them in likeneſſe of diſcipline, have held as certaine and reſolv'd, you would never depart; but from thoſe, which of old have had a free diſputation, you would inhibit your decretory ſtyle. To hold which purpoſe more happily, you had two great helps at hand, a very great, and as much as ever had any man, diligence, and a pure judgement in revolving Eccleſiaſticall Antiquities; whereof no man can doubt who ſhall have read your Pelagian Hiſtory, a worke moſt famous through *France* and *Brittaine*. To your ſo great virtues and merits towards me ſome extraordinary preſent was due: But whereas I could not as yet appoint a certaine ſeat for my hitherto ſcattered papers and bookes, and ſo not put my laſt and irrevocable hand to any of my greater workes; mindfull in the mean time of humane chances, though unable to pay, yet by giving even a ſmall pledge I would teſtifie how much and how gladly I am indebted. And yet if you permit

mit me (what *Horace* allowes himſelfe) to ſet a price upon my gift, it is a Tragedy I bring, a kind of writing (as you very well know, *Voſſius*, of whom after precepts of Grammer and eloquence, we have alſo the art of Poetry expreſſed in lively colours) royall, and of ſo great dignity, as that *Sophocles* hath not thought it below his high place which he held in *Athens*; nor *Auguſtus Cæſar* his owne minde comprehending the whole power of the Roman Empire. I may commend it too for the Argument fetcht not from the miſeries of *Troy* and *Thebes*, polluted with the lies of the Grecians, but out of the Hiſtory of *Moſes* untoucht by falſhood: and indeed, unleſſe I miſtake, the only one in Divine Writ, which hath thoſe two things thought by *Ariſtotle* (a man in this part alſo, as you concurre with me, of greateſt judgement) even ſingle to adde very much to the grace of a Tragedy; an unlook'd for Agnition, and ſudden change of things. For both *Ioſeph* diſcovers himſelfe to his Brethren, who for a long while knew him not, and his Brethren themſelves are ſuddenly tranſlated out of the greateſt fear into the higheſt proſperity. Some perhaps will find fault, that this Tragedy hath not a ſad concluſion: who if they have not yet laid aſide that error in diſtinguiſhing between the buskin and ſocke; let them read either *Æſchylus*'s *Danaides*, or our *Euripides* his *Alceſtes*, *Ion*, *Helena*,

Helena, and which I have lately turn'd into Latin, *Iphigenia* among the *Tauri*: or (if they will not take that paines) those your precepts I now mentioned of the *Art of Poetry*. Wherunto, whether what I here present bee agreeable, I desire no other judge then your selfe; not indeed upon confidence of my endeavours, which both by the cruelty hitherto of fortune and my declining age it selfe (whereof you almost alone are not sensible) begin to flag, but in the equity of your judgement, which yet I hope not for as a friend; for neither would I corrupt you in what I ought to offer unto you as precious, but as one who have propounded to my self ever to deserve the best of letters and lovers of letters. There is also in this argument another thing, which whether it will please others I know not, for wee live in a malignant age; that certainly it will please you, I doubt not. *Philo*, little lesse then a Christian, hath taught me, that *Moses*, whom both we and the Jewes (by the manifest evidence of what he foretold) believe to have bin divinely inspir'd, and who is celebrated for a most wise Law-maker by wise men, and born in a very wise age, *Diodorus* the Sicilian, *Trogus Pompeius* a Roman, and a Cappadocian indeed, but the most judicious, *Strabo*; when in the preamble of his most holy lawes he had given us three choice patterns for a private life, the first of him who by the aid of

arts

arts and excellent learning came from falſe gods to the true; the ſecond, whoſe birth it ſelfe and happy education did very much advantage him; and a third, who beſides theſe benefits had this alſo, which I by experience think the greateſt, a triall by afflictions, would adde likewiſe a man exerciſed in publike government, notable, not onely for thoſe hereditary and domeſtique virtues, but what were alſo profitable to the Common-wealth; which indeed in *Ioſeph* he hath ſo perform'd, as that he, a leader of the people, if ever any, provident for the future, unbroken in evils, a maintainer of juſtice, obſerving moderation in all things, may ſeeme to have ſet himſelfe no other copy, next to the divine Commandements, by which to order his actions, then the life of this *Ioſeph*; far differing from thoſe worſt of men, and conſequently of teachers, who when they would give us the Character of a Prince, are wont to make him a man compos'd of deceit and perfidiouſneſſe, and an obdurate contempt of God and all lawes, as wel common as peculiar, to any people; a conſtitution of mind, unleſſe I miſtake, not attainable, but through a long cuſtome of villanies. But theſe things it is your part to proſecute more at large, of whom after your books the beſt guides unto, and Judges of the Greeke and Latin Annaliſts; wee all, who who love truth and right, I ſay not expect, for

that

that is too little, but earneſtly beg the ſum alſo of Univerſall Hiſtory. Farewell man neareſt my heart, and comfort your want of a loſt Sonne (ſince it hath ſo pleaſed God) with thoſe many children of your learning, begotten by you, and ſent abroad through the whole World.

Francfort.

The Ides of Iuly, 1634.

Voſſius

Voſſius in Addend. *l.*2. Inſtitut. Poetic.

THe queſtion is, whether it bee lawfull to make a Dramatique Poem of a ſacred argument: if examples may be pleaded; Ezekiel *a Iewiſh Tragique Poet, hath written the deliverance of the Iſraelites out of* Egypt. *There is likewiſe extant Chriſts Paßion, whether by* Gregory Nazianzen, *or* Apollinaris *of* Laodicea. *Neither have there been wanting in our age famous men alſo, who have written ſacred Dramatiques both Comicall and Tragicall: But I am rather of opinion, it were better to chooſe another argument, then ſacred. For it agrees not with the majeſty of ſacred things to be made a play and fable. It is alſo a work of very dangerous conſequence to mingle humane inventions with things ſacred; becauſe the Poet adds uncertainties of his owne, ſometimes falſities; which is not onely to play with holy things, but alſo to ingraft in mens minds uncertaine opinions, and now and then falſe.——Theſe things have place eſpecially, when we bring in God, or Chriſt, ſpeaking, or treat of the myſteries of Religion. I will allow more where the Hiſtory indeed is taken out of the ſacred Scriptures, but in the nature of its argument is civill. As if the action bee of* David *flying from his Sonne* Abſolon, *or of* Joſeph *ſold by his Brethren; advanced*

ced by Pharaoh *to the government of* Egypt, *and in that dignity adored by, and made known unto his Brethren. Of which argument is* Sophompaneas, *made by the most illustrious and incomparable man,* Hugo Grotius, *Embassador, when hee lived, of the most gracious Queen and Kingdome of* Sweden, *to the most Christian King of* France. *Which Tragedy I suppose may be set for a pattern to him that would handle an argument fetcht from the holy Scriptures; and I would even more commend it in this place, then which a fitter could not be; did I not fear, I might seem to do it as well in regard of that love, which was ever between us, as also in officiousnesse of a gratefull minde, forasmuch as hee would have this excellent Poem come forth into the light, dedicated unto my name.*

TO

To his own old dear *Francis Goldſmith*, Eſq;

SO doth the toiling Husbandman at laſt,
Feed full his longing mind, his eye, and taſte,
When once into his own hands he doth get
That Pear or Plum which the ſame hands had ſet.
A modeſt pride ſo flatters me, to ſee
What was my kernell once, now grown a Tree.
So on the Cart, the poor Fly doth out thruſt
Its Tiffan wings, as if it raiſ'd the duſt.
I thank'd thee thee for thy Catechiſme before,
But Sophompaneas *much augments the ſcore:*
His Brethren and his Fathers Father he,
Brethren and Father both doth find in thee.
Thou bring'ſt him Spice, Balme, our beſt Engliſh Honey,
And (in thy learned notes) bring'ſt double Money.
Jacob *in* Syria, *and* Egypt, *made him live,*
Another life in Britaine *thou doſt give.*
But how doth Grotius *indebted ſtand*
To thee, that mak'ſt him Deniſon of our Land?
Go on dear Frank, *and let thy pious toil,*
Tranſport, tranſlate, enrich our barren Soil

With

With all his ſpoiles, that are (all are) of worth,
His Gallo-Belgick *labours have brought forth.*
Teach us his Laws of war (*but rather peace*)
Teach us his Chriſtian Truth, *that may encreaſe,*
And here produce of Faith a plenteous breed,
(We have ſome Indians here ſtand much in need.)
Teach us by him Gods word *to underſtand:*
Theſe Works, my Frank, *call for thy worthy hand.*
In the mean time though more of thee we crave,
We thankfully accept of what we have.
This Joſeph, *and thy* Catechiſing *us,*
Shall ſtile thee new, riſe Francis Grotius.

——Mihi Nulla rura, at
Spiritum *Graia* tenuem Camænæ
Parca non mendax DeDit, &——

ON

Somnium Dramaticum

Syneſii Iunioris,

Cognomento CHIROSOPHI.

THe evil of the Day had tyred light,
Glad to fall into the darke armes of Night.
When Moſes *ſacred* Geneſis *had fed*
My thoughts ſo full, that in my active Head
The waking Phant'ſie wrought the holy Theame
Into the forme of a Dramatique Dreame.
Me thought I ſaw fair Joſeph, *while they cry'd*
Abrech *before Him, in great honour ride;*
The tender Father of the King proclam'd:
Zapnath-paaneah *by great* Pharo *nam'd.*
I took three ſips of his Divining Cup,
Which heightned my Prophetique ſpirit up
To ſuch a pitch, that I could ſoon unfold
All Secrets the Syneſian Riddles hold.
The ſilver Goblet (upon Arts command)
Turn'd to refined Gold within his Hand;
The Scenes were with all properties endu'd,
Could heighten a Majeſtique Enterlude.
The Acts (rehears'd) might reconcile the Stage
To chaſter ears, and purifie the Age.
Things were ſo done; there did more luſtre ſpring
From his rich Buskin, then from Pharo's *Ring.*
The Plaudit was ſo loud at every clauſe,

I wakened with the Eccho's of applauſe.
The Day return'd: upon my thoughts review,
I found my Dream, in your Tranſlation, true.
So well perform'd: it will extend the Fame
Of reverend Grotius, *and advance Your name.*
Thus while with pious thoughts the learned ſtrive
To infuſe new life, Joſeph *is yet alive!*
Increaſing *ſtill for others, as of old,*
'Twill be his fortune to be bought and ſold.
But friend, I think 'twas the beſt chance of wit,
To finde a Patron for the Poem fit.
T' ignoble greatneſs for to proſtitute
Thy Joſeph, *did not with thy honour ſuite.*
Such who affect Effeminate extremes,
Would make him bluſh for to expound their Dreames.
Debauch'd and empty Lords, whoſe poppy heads
Now Levell-ſwitcht, fall to their earthly beds.
But thou haſt choſe one, high, rich, learned, good,
With all the virtues of enobled blood.
Where worth doth over mens affections ſway,
There will the ſons of Art their Tribute pay.

CHIROSOPHUS

Franciſco Chryſergo Grotio,

Amicitiæ & Cognominis

Ergo.

On the Subject, *Joſeph.*

The Poet, *Hugo Grotius.*

The Tranſlator, *F. Goldſmith.*

JOSEPH *! Thou Heir of Love ! in whom wee find*
Fair Rachels *Face, and holy* Jacobs *Mind.*
Their Darling, Egypts *Idol, Heavens Delight,*
Both Pharaohs, *and Jehovahs Favourite.*
Chaſt, Fair, Juſt, Great, None ſuch Live in our Daies;
We can but act thy Actions in Playes.

GROTIUS *! Thy Exile was the Worlds good Fate,*
Which to thy Books redeem'd thee from the State;
Our common Playes bluſh at thy Tragedy,
The Law, and Life of Chriſtian Poetry.
For Action Joſeph *I would wiſh to be;*
For Writing, Grotius, *I moſt honour thee.*

FRANK *! Thou to us his Catechiſme didſt give,*
There Teaching, and here ſhowing how to live.
Sands *in Chriſts Paſſion did before thee go*
In Tragick ſteps, which thou haſt followed ſo,
That were your Names conceal'd, it might be ſaid,
One did them both Tranſlate, as One them made.

S. GOTT.

To his honoured Friend, FRANCIS GOLDSMITH, *Esq; Upon his Translation of, &c.*

FRiend, did my fame and Muſe ſhine forth as bright
As the renowned *Ben's*, then would that light
Like th' hour telling Sun, the Rectifier
Of Clocks and Watches, ſhine to the whole quire
Of common cenſu'rers, who would each correct
His peccant humor by my Dialect.
And their fond fancies pinning on my ſlieve,
Without examination would believe:
But ſince my humble Muſe could never ſoar
Parnaſſus height, nor is ſo popular
To make all vote with me, let thy own worth,
Thy well couch'd Phraſe, neat lines, not tumbled forth
By a Pye-corner Muſe or wild ſick braine,
But the moſt noble iſſue of thy veine
Speaks its own praiſe only, let theſe have grace,
To ſtick like patches on a beauteous face.

Tho: Berney.

ON

In Sophompaneam, Tragœdiam, á cultiſſimo viro, Domino *Franciſco Goldſmith*, Anglico Idiomate donatam.

Detonat ignoto ſublimis Grotius *ore;*
Et mœſtam tragico ſyrmate verrit humum.
Joſephum *dederat Latio velamine tectum,*
Veſte ſub hàc nobis ſed male notus erat.
Muſarum è ſacra prodit faber aureus *aulâ,*
Et ſcœnam egregiâ condidit arte novam.
Sanctorum docté huc tranſfert miracula patrum,
Et noſtri indigenas jam jubet eſſe ſoli.
Quantus pro Pharios *dictabat jura Tyranno;*
Inſtantemq; videns reppulit arte famem.
En tantus Joſephus *adeſt, noſterque vocatus,*
Virtutiſque tuæ, clare vir, iſtud opus.
Cum genio fœlix, ſic aurea carmina pangas,
Sortitus merito es nomina digna tuo.
Hæc tibi cum Groti *Elyſias portentur ad oras,*
Gaudebis Latium dediciſſe ſonum.

D. WHITFORD.

——*Debes etiam nobis Sophompaneam, pulchriori à te indutum tunicâ quàm olim fecerat illi indulgentior parens, quam ſuam vellat Sandiſius, &, ni tibi foret injurius.*

Tuiſſimus,
Sandyſius
Staunton.

THe Hiſtory is recorded by *Moſes*, *Gen.* 44. & 45 Chapters, with the contexts there adjoyning: *Pſal.* 105. *Acts* 7. by *Philo* in the life of *Joſeph*; by *Joſephus* in his ſecond book of the Jewiſh antiquities, and partly by *Juſtin* out of *Trogus Pompeius* the 36 Booke: It is extant alſo in *Aſtapanus* out of *Alexander Polyhiſtor*, and in *Demetrius* the places you may ſee in *Euſebius* his preparation to the Goſpel.

THE

The Translators * Prologue.

Here no Medea *her own Children kils,*
Nor Hercules *the Stage with horror fils:*
The Poet your delight and profit seeks,
(Not borrowing a Fable from the Greeks;)
But from the sacred Oracles of Truth,
Where chaster then Hippolitus *a Youth*
High Providence did out of Prison bring,
To save and rule a Nation and a King.
And after twenty yeers, who dead was thought,
Is by his Sire and Brethren found unsought.
If yet the Interpreter or Argument,
Shall not to Criticks give a full content:
Who look for sadder straines, and that we tread,
More loftily in tragick buskins, read
His Christus Patiens *made yours by* Sands,
Which to admire and love the World commands.
But above all two Champions appear,
The noble Falkland *there, and* Vossius *here.*

* This neither the Latin, nor Greek Tragick Writers use: But why may not they, as well as the Comick, commend the person of the Poet? or to win benevolence, and attention, expound the argument? *Vossi. Instit. poeti. l. 2. c. 26.*
Nor want I the example of *Buchanan* in his *Jephthes, & Baptistes.*

The Persons.

Ioseph, who also is *Sophompaneas*.
Chorus of Æthiopian Maides.
Ramses Steward of *Iosephs* house.
Iudah, *Reuben*, } *Iosephs* Brethren.
Nuntius.
Simeon, *Benjamin*, } *Iosephs* Brethren.
Pharaoh, King of *Egypt*.

Mute Persons.

Manasses the Son of *Ioseph*.
The train and guard of *Ioseph*. Likewise of the King.
Seven other Brethren of *Ioseph*.

The Scene, *Memphis*.

The First Act.

JOSEPH.

CHasing againe the Night his glorious head
The Sun shewes to the world, as from his bed
A Bridegroom rising comes in rich array

(1) Out of his chamber. The returning day
Doth by a constant course the Lord declare,
And of a Deity the Sun beames are
An evidence (2) where God we may behold,
Better then in all Ivory and Gold,
Inhabiting an Orbe of (3) mentall light.
Hard labour too, and cares succeed the Night,
And of so vast a Kingdom all that space,
From *Meroe* to the shoar, all th' armes embrace
Of that great River, (4) whose head Heaven knowes,
On my sollicitous heart its burthen throwes.
Some may admire the (5) beams from *Libanus*,
The spotted marble, (6) Groves within my house,
Of artificiall meat so many dishes,
The severall kinds unknown to *Nile* of Fishes,
(7) Strange beasts from *Africk*, wch yet want a name,
And birds which from the Arabian desart came,

(8) Wool from boughs by the *Seres* comb'd & brought,
(9) At *Babylon* with skilfull needles wrought.
Bright (10) pearls a preſent from the Indian ſhoar,
The guards about my perſon and my door.
Vain, vain, theſe are, and for ſo great a weight
Too ſmall a price. Under this diadems height
Lies a huge load of cares. In this attire,
To ſerve the King my office doth require,
And with ſuch glittering luſtre to ſurprize
The peoples mindes, whil'ſt it attracts their eyes;
This ornament I uſe, but not enjoy.
How much more freely liv'd I, when a boy;
Without ſuch penſive thoughts I rul'd the Flock,
Which came from my great grandſire *Abra'ms* ſtock;
Where the ſheep graze in *Sichems* pleaſant grounds,
And whoſe fair vale a double hill ſurrounds.
(11) Ambition did not a great table ſpread,
But the ſweet (12) Mandrake with flowrs garniſhed
Gave me meat, & the Palm, which, though with dates
Full laden, nothing of its height abates.
No ſparkling wines of *Meroe* I knew,
No juice of barley which th' Egyptians brew, (burſt
And (13) *Zythum* call: but from the ground which
(14) A Wel quench'd mine and my forefathers thirſt.
(15) My timbrell was a reed, but which did ſing
To Syrian tunes the Worlds Almighty King.
If then, under my fathers eye, when none
Almoſt were, but my brethren, to me known;
Envy yet found me, and a dream, but late
Made true to me, could pull ſuch cruel hate
On my innocent head, what may I look for now,
To whom a ſtranger all the Memphians bow?
And *Egypt* a rough Nation is, the yoak
Which of her native Lords hath often broke;

The

The harder is my task them to command,
With neither too remiſſe nor ſtrict a hand.
But Mildneſſe Gravity to her muſt joyn,
And Modeſty with Majeſty combine.
Yet more. When a faire gale the ſailes doth fill,
The meaneſt Maſter of a ſhip hath skill
To ſteer the courſe; but when from ſeverall caves,
The ruſhing windes laſh the tumultuous waves,
And lift up watry Mountaines from the deep,
Then through the ſtormy Seas the way to keep;
Ther's need of greateſt art. *Ægypt*, thy boat,
In ſuch a boyſterous tempeſt ſeems to float.
Twice the beguiled Husbandman in vain,
Into a barren ſoil hath caſt his grain.
From whence great danger to a State ſtill growes,
For raging (16) hunger no alleagiance knows.
The People rather will rebell then ſterve,
Almighty Father, who wouldſt have me ſerve
Thy gracious providence, and that this Nation,
Unto my care ſhould owe its preſervation;
Moſt humble thanks and higheſt praiſe to thee
I give, by whom I things to come fore-ſee.
The former ſeven years plenty ſhall ſupply,
The ſeaven ſucceeding yeers great ſcarcity.
Nor by my gift doth *Ægypt* only live,
Syria doth likewiſe crave that I would give
Reliefe to her, that my old dreames now may
Prove waking truths, God hath found out this way.
Hither by Famine driven twice unknown,
My brethren at my knees have fallen down.
Twice by them my old Sire, and who my dead
Mothers room fils, humbly incline their head.
I am that Star, to whom the Moon and Sun,
And the eleven Starrs have homage done.

Now,

Now though my brethrens hatred did deviſe
My death, though they of me made merchandiſe,
And to hard bondage ſold; I have forgot
All this, and quite out of my mind it blot.
I know what 'tis to ſuffer, and am mild
By nature, ſo inſtructed from a child
By my good Father: yet leſt in their breaſt
The dregs of an inveterate ſin ſhould reſt
Not well purg'd out, I take a pious care;
And muſt uſe all my cunning to make bare
The ſecrets of the heart, which uſe to ſhroud
Themſelves not ſeldome in too thick a cloud.
At dinner yeſterday I to this end
The greateſt Meſſe did to the youngeſt ſend;
That by their countenance I might divine,
Whether they lov'd the ſame whole blood with mine,
Or ſparkes of ancient hate rak'd up did lie;
Nor know I yet: I muſt them further try.
(17) Ile charge the Lad that he my cup did ſteale,
How they affect him, this will beſt reveale.
A veſſell doth not alwaies plough the ſeas
In a ſtraight line; but for the Pilots eaſe
And better ſpeed it often doth availe,
To fetch a compaſſe with an oblique ſaile.
Truth by a wile is ſometimes underſtood;
I hope, to finde; if not, to make them good.
Hear me *Manaſſes*, when a man thou art,
And of this Realm hereafter any part
Fall to thy Government, let Ægypt be
Thy Countrey, ſhe hath well deſerv'd ſo. See,
Her benefits thou recompence. The King
Next unto God think the moſt ſacred thing.
Let the ſupream Law be him to obey,
And tribute of a loyall heart to pay;

Then

Then pride the tumour of the mind keep down,
(18) Power is but frail, a King that ſmiles may frown.
A ſudden change hath in an hour laid flat
Him on the ground, who above Princes ſat;
And often but a little ſpace between
A pallace and a dungeon is ſeen.
If any wrong be done thee, if a wound
Thine honour ſhall receive, be ever found
Ready to pardon. To offend how prone
We are, by our firſt parents fall is known,
Whoſe hand did the forbidden apple pull.
To them that mercy ſhew, God's mereifull:
By their own law, and with what meaſure they
Shall deal, he will to every man repay.
The ſoveraign virtue & (19) which keeps in breath
All virtues, and doth triumph over death,
Is Piety. Idleneſſe alwaies fly,
The friend to vice, Honor her ſelfe beares high.
For when the world in her illuſtrious ſeat,
Shall gaze on thee, thy fame muſt needs be great;
But whether good or bad this in thee lies.
Now go we to ſurvey the Granaries,
Her ſtore where this great City doth reſerve,
Leſt from my charge in any part I ſwerve.

(20) *Chorus.*

IN a rich bed, her Lord gone thence,
With his Propheticke eloquence,
(21) *Aſenath* wearied lies, the day
The loſſes of the night muſt pay.
Here that no noiſe diſturbe her ſleep,
By her command the doors we keep,

To wait on her ſent (by our King,
Whoſe royall blood (22) from *Cuſh* doth ſpring)
From *Nuba*'s utmoſt parts, through whoſe
Dry land the River *Niger* flowes.
Our hair in circling waves doth run,
Not curl'd with Irons, but the Sun.
(23) With noſes flat and skin like jeat,
Made black by too contiguous heat;
Thick are our lips where fenced lie,
Our teeth as white as ivory.
O happy houſe, which govern'd art
By a chaſt couple with one heart.
The Children like the Father, known
Are by their looks to be his own:
Which makes the vertuous mother glad;
Nor doth her Lord, after the bad
(24) Cuſtome of barbarous Princes range,
Who every night their wives do change;
Whereby is ſtrife and hatred ſown,
But he delights in her alone:
And in his honeſt breſt no room
Is for ſtrange fires; to overcome
Which, he did know long ſince, when he,
Though but a ſervant, yet more free
Then his vile miſtris, did deſpiſe
The glance of her adulterous eyes.
With naked breſts and wanton ſpeech,
Who might command, did firſt beſeech;
Then threaten, but againſt a rock,
In vain the foaming billowes knock.
Would you, ſaith he, have me no leſſe
Commit, then threefold wickedneſſe.
Madam, ſhould I diſhonour you,
And to my Lord prove moſt untrue;

Brea-

Breaking the truſt he puts me in,
And againſt God ſhould I thus ſin?
O thou, who guid'ſt the ſtarry ſphear,
Ordering the Seaſons of the Year:
The ſpring with Roſes thou doſt crown,
In Summers heat corn ripe is grown.
Then Autumne purple grapes brings forth,
Then comes cold winter from the North.
(25) How ſtands it with thy providence,
That Vice ſhould tread on Innocence?
A woman who with luſt did burn,
Which, when repuls'd, to rage did turn,
His garment a falſe evidence,
Keeps in her hand, that ſhe from thence
Her husband might delude, and lay
The crime on him who fled away.
The Judge corrupting with a kiſſe,
But he to whom chaſtity is
A treble guard, and (26) rarely known
To Beauty a companion,
Into a cruell dungeon caſt,
With true adulterers lies faſt.
Yet even there how foul the breach.
Of wedlock is, he doth them teach,
The Priſoners wonder in ſo young
A head, to hear ſo grave a toung,
Whoſe honeſt looks and modeſt eyes,
With reverent awe did them ſurpriſe.
Among his fellow priſoners he,
Is made a Judge; and when they ſee
What life he leads, and by it try
Their own, they all do guilty cry,
God neither doth quite hide his way
From us, nor yet it quite diſplay.

His Children he keeps in a ſtate
Not wanton, not too delicate.
As a good Captaine doth enure,
His Souldiers hardſhip to endure:
So the great Father of us all,
Whom he doth love, will have to fall
Into affliction, leſt the Soul
Through eaſe, ſhould grow corrupt and foul.
Yet leaves he not them comfortleſſe,
But in the midſt of their diſtreſſe
Courage unto his own doth give,
(27) Who with glad hopes in patience live.
In a dark dungeon and cold chaines,
Our Lord his freedom ſtill retaines;
And did keepe others, who elſewhere
Reſiſted luſt, here conquers fear.
Whoſe beauty did his Miſtriſſe take,
His virtue did the captive make
And Keeper love him. To his care
The wretched rabble truſted are.
Hence he preſag'd what happen'd ſince,
And in a Priſon was a Prince.
Where ſcarce the Sun did ever ſhine,
Thither did come a light divine,
Fixing in his pure heart its beames,
Interpreting the priſoners dreames:
Pardon to one, death he foretels
To th' other. In his voice God dwels.
Thus flow'd adverſities rough ſtream,
(28) Till the King troubled with a dream,
In vain did the (29) Magicians call,
In vain, what new fate ſhould befall
Among (30) Heavens conſtellations ſought:
The Prophet then from bonds was brought,

Wor

Worthier a chaine of gold and ring,
(31) A silk white robe, & next the King
To rule the Land, then whom alone
He lower now sits in the Throne.

The second Act.

Ramses, Judah, Reuben.

Ram. YOuth, to thy years my pitty I afford,
Who must go backe a prisoner to my Lord,
Great (1) *Sophompaneas*. But what he commands,
Our duty must perform. A servant stands
Not to controule his master, but obay.
Jud. Yet, *Ramses*, hear me a few words I pray:
If his ingenuous face may not acquit
Him from such guilt, and tender age scarce fit
For any fraud, what yesterday we did,
Weigh now. Our money by your error hid
In our sacks, of our own accord again
We brought from *Syria*, where none could complain,
Or challenge it: a present we did adde,
Though small, such as we in our Country had.
A soveraign salve for wounds (2) the precious Balme,
(3) Dates like mens fingers growing on the Palme.
(4) Spices, Nuts, Almonds, (5) Nectar of the Bees,
Sweet smelling Myrrh, wch drops from weeping trees.
More could our beasts have born, you must confess,
We were not covetous, but thieves much less.
Ram. Words, which the fact confutes, are spent in vain,
I do not charge you, that you had a gain:
Your money in your sacks, we have no lack
Of mony. But the Cup found in this sack

Is

Is that wherein my Lord doth offer wine,
When he poures out his prayers and (6) would divine.
For the great God of Heaven doth often make,
Him of his ſecret councels to partake.
Jud If he know ſecrets, he can alſo tell,
That we are innocent. *Ram.* Your boſomes well
Examine. Better none then thy own heart
Will ſpeak the truth. But take heed leſt in part
Thou judge thy ſelfe: thou muſt into the track,
And whole courſe of thy former life look back.
God ſlow to wrath, to puniſh is not wont
At firſt, but when heaps of new ſins do mount
Upon the old (7) his arm which was ſo ſlow
In lifting up fals with the heavyer blow.
The Giants in old time liv'd long undrown'd,
Before that Heaven did earth and ſeas confound.
When on the Mountain tops the waves did roar,
And made the World a ſea without a ſhoar.
Proud *Babel* threatning heaven was built high,
Ere unknown tongues daſh'd the conſpiracy.
Long in unnaturall luſts had *Sodom* laine,
Ere God ſulphureous ſhowres of fire did rain.
Jud. O *Dothan* diſmall name! O horrid pit,
And thou Arabian greedy Merchant fit
For any purchaſe, how you now perplex
My ſad remembrance and my conſcience vex!
Reub. Spake I not oft to you, not to commit
Such wickedneſs? His ruthfull looks are yet
Freſh in my minde, when he beſought with teares
His brethren; at his cry who ſtopt their ears:
But Heaven hath heard him. *Jud.* You may eas'ly blame
Anothers fault, though guilty of the ſame.
Ram. Among your ſelves what do you mutter thus?
Jud. To think on *Syria* it doth trouble us,

Our

Our Countrey, where our Anceſtors did live,
Famous for goodneſſe, to whom Kings did give
The hand of Friendſhip, and them faithfull found,
Who were for hoſpitality renown'd,
Whoſe good report through all the Region flies,
Which between *Jordan* and *Euphrates* lies.

Ram. Poſterity not alwaies doth inherit
The praiſes of their Anceſtors high merit;
But 'tis oft ſeen, that a degenerate race,
With luſt and falſehood doth the ſtock diſgrace.

Jud. O child, and of our blood a part,
Which in thy youths freſh flower art,
Wherein doth this poor comfort lie,
Thou know'ſt not thine own miſery.
O gracefull viſage, bluſhing ſweet,
As when with purple milk doth meet;
Or the firſt dawning of the roſe,
Its beauty in the bud diſcloſe.
And thou, like Lybian gold, ô hair,
The paſtime of the wanton air:
What dire blow ſhall unto thee give
Thy death, or if thou chance to live,
What horrid dungeon ſhall thee hold?
Or in what land ſhalt thou be ſold,
Far from us, and thy Father, where
A ſervile yoak thy neck ſhall bear?
Alas born unto better fates,
Whoſe Anceſtors were Princes mates.
In thy gay coat thy Father thee
Playing about no more ſhall ſee.
Nor when at high noon the Suns heat
Shall make us from our Flocks retreat,
(Under a tree, or by a ſpring)
Shalt thou in haſt our dinner bring,

And ſome perhaps (for ſpite doth raigne
In every Country) will againe
Accuſe thee falſely, when that thee
A ſtranger, poor, forlorn they ſee.

Ram. To love him you do well, who is ſo nigh
In bloud. (8) Among men great diverſity
There is of manners, and in every land
Are ſeverall laws, as the Prince wil command,
Or people make for publike benefit:
(9) This law is every where, nor is it writ
In Cedar tables, nor in Marble cut;
Nor braſſe, but (10) in the heart God hath it put.
Who flies it, flies himſelfe: Wild beaſts we find,
To love by nature thoſe of their own kind.

Jud. Our very griefe you touch, as nothing more.
But ſee where ſtrongly guarded to his door
The Governor is comming, if we now
Not guilty plead, who will believe us? How,
If we confeſſe, can we for pardon pray?
Oh I am at a loſſe! what I ſhould ſay,
Or how to look I know not. Conſcience
Of my old guilt takes from me all defence.

Ramſes, Joſeph, Judah.

Ram. The thiefe is taken, the cup ſafe, we found
It with this Lad, whom we have brought here bound.
His brethren uncompel'd would with him go,
Rending their garments to expreſſe their woe.

Joſ. What wretched avarice, what boldneſſe drave
You to this deed? Wot you not that I have
Intelligence from heaven, that God a mind
Hath given me, which all hid things can find:

And,

And, which another Prophet is to me
Wisdome, whose clear eyes in the dark can see?
Jud. Right high and mighty Prince, the second head
Of this great Kingdom, at whose feet we spread
Our hands, what can we say? how shall we cleer
Our selves, against whom God doth thus appear?
But thou who Nations rul'st, rule what is more,
Thy wrath, nor let thy will be as thy pow'r.
Make thy gift good: our lives by thee we have
Preserv'd from famine, now again us save.
(11) Mercy alone man nigh to God doth make,
Us and our brother for thy bond-men take.
Jos. (12) Such hath bin, and such is the custome still
Of many Eastern Nations, that they will
Not that the punishment should have an end
In them who are found guilty, but extend
To parents, children, brethren, crimes of one
(13) Five families wrap in like contagion.
Whil'st I in *Ægypt* do bear any sway,
Heer's no such law, nor after me, I pray,
May any such be. He who sins shall bear
His sin himself: no further shall the fear
Go then the fault, or to the heir descend.
He shall my bond-slave be that did offend;
With whom the Cup was found, I will release
The rest, unto your Sire go home in peace.
Jud. Though our condition and your excellence
Make me afraid unto so great a Prince
To speak, yet I beseech you to suspend
Your anger, and a gracious ear to lend
Unto a poor distressed Syrian,
But what for audience is enough, a man.
When hither first the Famine did us drive,
You did us aske, we answered, that alive

We had a Father, but exceeding old,
Who had above twice threescore winters told.
And that besides us ten he had a boy,
A little one, his comfort and his joy;
As born in his old age, and of his mother
The only issue left, his elder brother
Whom the same wombe did bear is long since dead.
This child to you that we should hither lead
Him with your Princely favours to enrich,
A strict command you did us give. To which
It nothing could availe us to reply:
Our Father, if the lad him leave, will die.
You said, that we no more should have access
Unto you, or behold your face, unless
Our Brother came; which when the old man heard,
His reverend face with ashes he besmear'd,
And silent sate and wept. When all our food
Began to fail us, and we fearfull stood
Looking on one another at the nigh
Approaching famine; Go, said he, and buy
More corn for us in *Ægypt*. We contend,
That you must be obey'd: if he not send
Our youngest brother with us, but at home
Him keep, we doubtless back should empty come.
But sadly he: two children did my dear,
My best beloved *Rachel* to me bear:
The first of them whom I shall ne'r see more,
A wild beast (so yee told me) did devoure.
If now you take this other from my sight,
And any mischiefe should upon him light,
(As our fraile lives to many dangers still
Exposed are) then think I pray what will
Become of my gray hairs: with griefe and woe
Consum'd I down into the grave shall go.

Now

Now I beſeech you even for the ſake
Of this old man, (your ſelf if I may make
So bold, had once a father) and to ſave
His life, which if he miſs the Lad will have
A ſpeedy period, do not ſuffer it
Among your glorious titles to be writ,
Great Saviour of *Ægypt*: You did ſlay
An old man. In my brothers ſtead, I pray,
Take me. I can do better ſervice. He
A weak and tender child will rather be
A burden to a houſe. I did become
A ſurety for him to my Father, whom
O let me never ſee, unleſs I keep
My promiſe, leſt he me accuſe and weep,
Till life diſſolve, and when in earths dark vault
I bury him, I bury there my fault.

Joſ. Not all which you have ſaid, though ſomething, I
Beleeve. Who doth a matter haſtily
Determine, he unto repentance hies
The ready way. I further will adviſe.

Jud. If dead, ô happy *Joſeph* then, that thou
Theſe miſeries doſt not feel with us now;
If living, that God unto whom belongs
Vengeance not unreveng'd doth ſee thy wrongs.

Chorus.

WHere *Ægypt* when the Sun doth riſe
Looks on his beams (14) *Phœnicia* lies;
Which, whether it more good or ill
Hath done to mankind may be ſtill
A queſtion. For inventions rare,
(15) *Taauta* doth the praiſes bear.

(16) In twice twelve letters to comprize,
Which first did teach what in the skies,
Or sea, or land, or in the mind
Of man (which all containes) we find.
But as if sickneſſe, beasts of prey,
Not fast enough snatch men away.
And, which among the Reeds of *Nile*,
In ambush lies the (17) Crocodile,
The same (18) to death a new way shows
In a frail Bark the sea which plows.
As formerly in sight oth' shore,
The vessell now sailes by no more:
But lanching out into the deep
Mediterranean Sea, doth keep
Now Southward, then the Northern Star
It follows: not to fetch from far
What may give nature fresh supplies,
Whose use a few things do suffice.
But (19) purple, by Kings to be worn,
And the rich fingers to adorn;
The (20) Emerald then grasse more green,
Which sparkling in the ring is seen.
This did the thirst of gold devise,
Mad thirst of gold, which to despise
The raging of the sea, the wrath
Of Heaven, and (21) to a thin plank hath
Our precious lives taught to commit.
Dire avarice, to what crimes doth it
Not drive adventurous mankind? Hence,
Of right or wrong no difference
Is made: no place, no persons are
From rapine safe, nor will men spare
The very Altars; but to meet
With plunder any where is sweet.

(22) O

(22) O happy the first age, in which
He who found Strawberries was rich;
Or tasted the delicious juice,
Which trees unplanted did produce.
One Law there was, Vice not to know:
(33) A simple life, chast enough, though
Naked. But when (24) a coat became
A covering to hide our shame;
And then by violence the field
A crop of corn was forc'd to yeeld,
The Brother did his hands imbrew,
In's Brothers blood, and anger knew
No kindred. Nor did the bold hand
Of men stay here: the trembling land
Her bowels to be digg'd did feel,
And better hid, a veine of steel
Was found. Sterne slaughter further goes,
Than single bodies; the sword mowes
Great Nations in a short space,
And powerfull wickednesse the face
Of glorious war so long did wear,
Till the earth could no longer bear,
But to her aid the Sea did call,
Another Sea from Heaven did fall.
(25) With such a noise, as *Nile* down flows,
When from steep Rocks himself he throws.
But neither hath it for the good
Of mankind bin to presse the blood
Of grapes: by wine great dammage came,
(26) The son laught at his fathers shame;
(27) The daughter to her Father brought
A Grandchilde, what hath lust not wrought?
O *Ægypt*, thee and these our times
We much congratulate, whose crimes

An excellent Governour reſtraines,
And in the narroweſt bounds containes.
Who vice by laws makes men give o're,
But by his own example more.
Stay here; a tempeſt up is rais'd: now wee
How it at length will be appeas'd, would ſee.

The third Act.

Nuntius, Joſeph.

Nun. ALL that fierce people bordering on the (1) red,
And the Carpathian Sea, by fury led
Are up in armes. Each man is his own law,
And the great Kings command keeps none in awe.
Joſ. A crime in *Ægypt* frequent now, though great.
But it is not enough to know what heat
A peſtilence doth rage with, or what part
It hath infected, and where lies the ſmart.
Who a diſeaſe would cure the cauſe muſt know;
Say, from what fountain did this miſchiefe flow?
Nun. The Magiſtrates gave the firſt cauſe, whil'ſt they
Greedy of gain your orders diſobey;
And at exceſſive rates the corn tranſport,
Whereby the Country dweller had but ſhort
Allowance: and ſtill leſs and leſs. Some ſterve;
The wealthy buyer longer did preſerve
His life; (2) bread by a griping hand was ſold:
So much more great the hunger was of gold.
When no more corn could in the fields be found,
The people then the cattell and the ground

Be-

Began to envy, and their bellies fill
With ſhrubs and herbs: nor therein ſaw what ill
They did. For when the earth of graſs was void,
The Flocks and Herds by famine were deſtroy'd;
And all which nature gives for food to men.
On Dogs the Country ſentinels they then,
Yea, on the (3) ſacred Ibis, and on ſuch
Unclean things too, as loathſome are to touch,
A feaſt make. Who would think it? (4) Aſps are meat
To ſome, and wittingly they poyſon eat.
Their cheeks are gaſtly pale, looſe hangs their skin,
With joynts wide gaping, eyes deep ſunk within.
Sad ſighing did a while complaints ſuppreſs;
At length ſome wont in ſloth and idleneſs
To ſpend their daies; who formerly durſt prate,
And dart ill language at the Magiſtrate,
Call Conventicles, (5) when the ſhady Night
Deſtroyes all colours, and obſcures the Light:
Adding new faults; or when (as miſeries
Make men devout) to offer ſacrifice
The people met, there they with ſpeeches take
The multitude. What end will this dearth make?
Or what hope is there left for us? they ſay,
Is it for this our patience doth ſtay,
That we may fight who ſhall have the firſt bit
Of th' others limbs, that on the Fathers ſpit
The ſon be roaſted, and (6) the mother bear
Her children? Do ye now ſtand in fear
Of Soveraigne power? this is nothing, but
An empty name, which in a fright may put
Thoſe who walk by themſelves, but he who ſhall
Awe ſingle perſons is afraid of all.
Theſe things once heard, every one as he goes
Doth ſcatter, and enlarge. A few, but whoſe

Autho-

Authority was over-rul'd, contend,
That they to you ſhould a Petition ſend.
The greater part, as if an hornet had
Them ſtung, then their firſt ſetters on more mad
Doth rage. With what a violence the wind
Breaking the Mountain where it was confin'd,
And ruſhing through the empty air down caſts
The ſturdy oakes: with ſuch a fury haſts
The Country rout, and ſtones and fire-burnt ſtakes,
And pieces of a broken plow up takes.
A thouſand voices cry: to (7) *Copros* where
The higher power ſit; we may have there
Bread and revenge. The army greater grows
In marching. Many, as along it goes,
Admire and make the number: when they came
Nigh to the town, the gates they on a flame
With torches ſet. The timber fire ſoon takes,
And a ſtrong Eaſtern wind it fiercer makes;
And drives to the next houſes: the ſparkes fly:
A globe of pitchy ſmoak aſcends the skie.
And whil'ſt the frighted Citizens prepare
To quench the flame, the Peſants of this fear
Taking advantage, where the wall was thin,
And weakly guarded, on that ſide break in.
And forthwith from the Magazines they take,
And put on armes, and glittering weapons ſhake.

Joſ. Doth at the Magiſtrate this only ſtrike?
Or doth it wander further, and alike
Involve the guilty and the innocent?

Nun. The rage at firſt againſt the Rulers bent
Hath many cut in pieces: for the Grave
Nothing was left of them. A few did ſave
Themſelves by flight, whom now a ſecret den
Of a wild beaſt doth hide. The garners then

They

They fall upon. The corn, (which, if a right,
And equall dole had bin, a long while might
Have driven back the famine) ſnatcht away
Without all rule and meaſure, a ſhort ſtay
Thereof did make. The miſchiefe thus begun,
Like an incurable diſeaſe did run.
And whatſoere the publike treaſury,
Or private coffers kept, what gifts on high
Hang in the temples, all a prey became:
The greedy hand not put back by the flame
Doth plunder burning *Coptos*. Then their hate
Both Noble men and youths doth captivate,
Who to a barbarous ſoile for ſlaves are ſold.

Joſ. To buy a free-borne race who was ſo bold?

Nun. The twelve Arabian Princes, *Iſmaels* ſeed.

Joſ. That Nation is of *Hagar* the right breed,
Like her, in unjuſt manners. But, ſay, how
The City being tane is govern'd now.

Nun. Not any form held long: they firſt choſe one
With ſoveraigne power; him they diſlike anon.
Another is ſet up by armes, but whoſe
Authority is limited by thoſe
That are joyn'd fellows with him: nor did this
Continue long: the government then is
Committed to the people. Clamour there
Carries all votes, and boldneſs ſway doth bear.
Nor is their raging diſcord within bounds
Of words contain'd: the matter's tri'd by wounds.
Their ſwords to mutuall ſlaughter then they draw,
Ingag'd in a ſharp conflict I them ſaw.

Joſ. Theſe tidings promiſe preſent victory.
Ramſes, what troops you can, raiſe ſpeedily
To compaſſe in the City. Ile convey
Men under ground, who by a ſecret way

Shall

Shall come within the wals: and you ſhall have
(8) The battering Ram, and (9) creeping Vine to ſave
Your heads in the aſſault. When thus you ſhall
Enjoy the town, let not the Souldier fall
To kill or ſpoil the Citizens. From me
Let him expect reward; the King will be
Able to pay them all: ô let none then
Seek gain by ruin of his Countrymen.
The civill government give not to ſuch
As over wealthy be, who having much
Still covet more, and will no liberty
Allow the people, or themſelves deny:
Nor yet to beggers; envy feeds upon
The hearts of ſuch, which an obſtruction
To juſtice is, foe to ſociety,
On others good caſting an evill eie.
The middle ſort will govern beſt, who be
From ryot far, from ſordid baſeneſſe free.
Corn I will ſend from hence, which through the land
You may diſtribute with an equall hand.
Where th'utmoſt Pharian border lies, which o're
The Red Sea hath a proſpect to the ſhore
Of *Cyprus*, with ſtrong towers thoſe parts defend.
Propitious Heaven better times will ſend,
When *Ægypt* ſhall thoſe (10) Nabatæans tame,
Which warme themſelves in our afflictions flame.
Them, who their power abus'd, commit to cloſe,
And dark impriſonment, and likewiſe thoſe,
Who, though of wicked Magiſtrates, the blood
Have fouly ſpilt; the manner is not good,
Nor tolerable, and a foe to peace,
Thoſe puniſhments more terror will encreaſe,
Which not in haſty wrath inflicted bee,
But by, grave councels friend, a ſlow decree.

Let

Let them a pardon find, who did tranſgreſſe
No more, then hunger thereunto did preſs;
Nor with a covetous mind the wealth invade
Of others. But who of their fellows made
A mock and gain, what Laws they did invent,
Let them now feel in their own puniſhment.
(11) Alive them bury in the Mines; there they
By labour meaſuring time, depriv'd of day,
Shall heavy ſhackles at their heels draw ſtill.
But yet let theſe be fed too: and what ill
Unto their Country by their dire offence
Is done, let their example recompence.
And their long miſeries to others be
A wholeſome ſpectacle. For theſe things, ſee
Thou care. Now what concerns my own eſtate,
(12) Ile to my faithfull Wife within relate.

Judah, Simeon.

O *Simeon*, what a man is this! How he
Hath all things wiſely done! How equall bee
His cenſures to the merits of the cauſe,
How cloſe he keeps to juſtice and the Laws!
Sim. Such I have long obſerv'd him, having been
A pledge here for you. I have often ſeen
Him ſit, and (13) with an equall patience hear
Both ſides: nor could it by his words appear;
Nor by his looks or geſture any ſigne
Could I diſcover, how he did incline:
The credit of the witneſſes prevail'd
More then the number with him: If there fail'd
A witneſſe, then the life which formerly
The priſoner led, did that defect ſupply.

To

To follow the ſtrict rules of Law he ſought;
Unleſſe where clemency perſwaded ought
To bate of rigour, yet not ſo unbent,
As vice from thence ſhould take encouragement.
Jud. What ſhould I ſay, that *Sophompaneas*
Yeſterday feaſting us did each gueſt place
According to our birth by nature. *Sim.* This,
Beleeve me Brother, but the leaſt thing is
In him, which you ſo much ſeem to admire.
Th' Almighty power of God doth him inſpire,
And what not any mortall mind can reach,
(14) A Heavenly Spirit doth, within, him teach.
Jud. What gallery's this of ſuch an ample ſpace, (brace?
Which with three ſides doth the whole houſe em-
Sim. The King, to's friend who beares an open hand,
Upon Ionian pillars did command
This to be built. *Jud.* May I within it ſee?
Sim. You may, and it well worth your ſight will be.
Here curious pictures by rare pencils wrought
Are added, which to ſtrangers hither brought
Might *Sophompaneas* acts and honors ſhow,
And where hee his own hiſtory might know.
Jud. Let's enter therefore. Fear not *Benjamin*,
We will not leave thee, we will keep within
Thy ſight, and all thy brethren will appear,
When the great Preſidents door we open hear.
Sim. Run o're theſe pieces with a nimble eye.
Jud. What doth this angry woman ſignifie,
With locks all torn, whoſe cheeks are wet and red,
VVhich hath his cloak ſnatcht up who from her fled?
Sim. A Lady great and fair, whom luſt did ſting,
Being denyed, on the chaſt youth doth fling
Her crime, and palliates her ſin with ſin.
His Garment to her lie muſt credit win.

Jud.

Jud. I see a dark and loathsome prison. *Sim.* There
He of anothers fault the blame doth bear.
Jud. What's he, who from three branches of a Vine
Pressing the grapes in the Kings Cup poures wine?
Sim. This is no reall story. One who was
A prisoner with *Sophompaneas*,
Had such a dream, which he interpreted;
That when the Sun had thrice his radiant head
In Heaven advanced, the King would as before
Him to his place of Cup-bearer restore.
The event proves him a Prophet. But alas,
How soon are benefits forgot! His place,
Wealth, favour, honour, having now again
Recover'd, he unmindfull did remain
Of former friendship, of what to him had
Bin thus foretold, and of the Covenant made
Between them, till his annuall course the Sun
Through the(15) twelve signes had twice compleatly run.
And none of the Magitians could expound
The Kings dark dream: then was the Prophet found.
Jud. Another sad and gloomy piece I see
Full of all sorts of dainty bak'd meats, three
Baskets, a flock of Birds the meat thence drawes
Out with their beakes, and teares it with their claws.
Sim. This also but a dream is of a poor
Prisoner, who had chiefe Baker bin before
To *Pharaoh*: and as the Prophet did
Foretell, when the third morning forth was rid
In her bright chariot, with his carkasse he
The greedy birds fed hanging on a tree.
Jud. Out of the River *Nile* seven oxen rise,
Fat and well favour'd, which with heavy thighs
Measuring the bank in a green meadow feed;
Seven other follow, which the Lake doth breed

Lean

Lean and ill favour'd, which ſcarce having power
To creep ſo far, thoſe goodly Kine devoure.
Seven goodly eares of corn bend with their own
Weight to the ground, they yellow ripe are grown.
As many other ſtalkes I ſee to lie
Almoſt upon the ground, a withered, dry,
Thin handfull, ſcorch'd with the Suns burning heat,
And theſe the ſeven gallant ears up eat.
What's he in skarlet lying ſees this ſight?
Sim. The King. For unto him (16) in dreams by night
Obſcurely God ſeven fruitfull yeers foretold,
And ſeven of famine. Yet none could unfold
Theſe knots, but who from priſon for this thing
Was fetcht, and made his ſecond by the King.
Iud. I know him pictur'd in fine linnen, whom
An Ivory chariot drawes, a diamond from
His left hand ſparkles, a gold chain hangs round
About his neck, the people to the ground
Bowing adore him, and his praiſes ſing.
But what are thoſe there (17) in a treble ring
Divided and diſtinguiſh'd? The firſt are
Cloſe girt in coats: the next prepar'd for war,
Sweat under armour: the third ſort in ſight
Appear from head to foot arrai'd in white.
Sim. The people of this Kingdom by the Ile
Of *Phila* bounded, and the ſea and *Nile*
He wiſely hath divided in three parts,
And diſtributing them to ſeverall arts
Had added new inventions. Behold where
In the firſt rank the husbandmen appear;
And they whoſe labours do ſuſtain our lives,
To lift the foaming flood up he contrives
With the perpetuall motion of a wheel,
Whoſe endleſſe circlings footing never feel.

Be-

Behold there others (18) a ſtrange ſight) to tread
Meal with their feet; clay with their hands to knead.
The ſecond ſort are ſouldiers, whom in peace
He hath train'd up to war: by ſome of theſe
A trench is caſt; others contend who moſt
Swiftly can run in armes, and at a poſt
Deal heavieſt blows: ſome make a horſe to bound,
Curbing his tender mouth, and riding round
Into a circle draw. But others ſtrive
A chariot arm'd with dreadfull hooks to drive.
Some meaſure places out, wherein to pitch
Their tents, them fencing with a bank & ditch.
With huge quarter-ſtaffe thoſe armed go;
Theſe ſhoot an arrow from a twanging bow.
Theſe with a pole-axe in their hands to fight,
Practice. See there whole troops, now to the right,
Now to the left hand turning, now expos'd
In a broad front, into a wedge now clos'd.
The third ſort to religion ſequeſtred,
From taxes free, by the Kings ſtore are fed:
And think not that they onely ſerve to put
Sabæan odours on the Altars, but
By *Sophompaneas* they are taught t' enquire
What makes the wandering planets back retire.
Why, when the Sun in *Cancer* is, the day
Is longeſt: (19) whether the North-ſtar doth ſtay
Ever at the ſame diſtance from the Pole: (the whole
(20) Why heaven brings forth new ſtars: and through
Work of the world the divine counſels they
Search out as far as nature beares a ſwey.
(21) See you thoſe figures written in the duſt?
How great a ſurface a triangle muſt
Contain, they diſpute: what proportion there
The Circle hath to the Diameter.

Then all in war done valiantly, or in
Peace pleasingly, what wholesome laws have bin
For *Ægypt* made: the names of all who e're
From *Mizraim* their first King the Crown did wear
At *Memphis*, all the peoples dreadfull stormes,
Mysteriously in (22) Hieroglyphicke formes
About the vast high (23) Pyramids they cut,
And signes of things not sounds of words there put.
Ind. What's by that picture meant, where to the Court
Such multitudes trembling and pale resort?
Sim. (24) A business of great moment, for the King
Is agitated. When no crop did spring
Up the first yeer, hunger did them compell,
(Their money being spent) their slaves to sell
For corn, which by the Prophet warn'd, in store
The King had hoarded. When the famine more
Cruelly pinch'd, they then bring all their breed
Of Oxen, and what other Cattell feed
In the green pastures: then they morgage all
Their Lands, and afterward themselves inthrall.
So all those grounds which the great *Nile* doth see,
Except what to the Priests allotted bee;
And all the people by the King were bought,
Whom to forsake (for this the Governour thought
To be the Kingdomes safety) he commands,
Where long their ancestors had dwelt, the Lands,
And in strange places he new Colonies
Hath planted. *Ind.* O how politique and wise
His Counsels are! whether long use or Heaven
Such wisdome from above to him hath given!
But lest this may us hurt, my heart to fear
Hath cause; I wish that he lesse knowing were.
Sim. On that side of the Gallery behind
The house, there nothing is, which you may find

Worth

Worth looking on. There he foreknowing all
The fates hereafter *Ægypt* to befall,
Hath them diſpos'd. Theſe now are in a flood
Of darkneſſe drown'd, but ſhall be underſtood,
When time ſhall make the truth break forth like day.
And now the fearfull Lad for us doth ſtay.

Chorus.

(25) NIle, or if *Siris* rather we,
Or, (26) with our parents better thee
Aſtapus call, who from a ſpring
Unknown through deſarts wandring
Deep under ground, where thou for men
May'ſt uſefull riſe, break'ſt out agen,
And from high rocks down falling mak'ſt
An horrid murmur, and thence tak'ſt
A double courſe, which gently glides
Embracing *Ægypt* on both ſides;
Until far ſpreading with ſeven wide
Channels it doth the ſea divide.
(27) What ſhall I ſay a Virgin, when
We hear ſo many learned men
To differ, whom my Lord doth call
Often to dine with him? what ſhall
I ſay, the direfull cauſes be,
That thou wont *Ægypt* formerly
To water ſo, (28) it had no need
Of rain from Heaven, wilt not exceed
Eight cubits, nor the (29) dog-ſtar though (30)
Thus often call, wilt higher flow?
Is the Sun by conjunction
Of other ſtars now hotter grown,

And *Æthiopia*, where I firſt
Did nouriſhment receive, ſuch thirſt,
And drought now feel ſhe can no more,
(31) Her Rain into thy river poure?
Or whether doth (32) ſlow *Saturn* ty
Up the ſwift Planet (33) *Mercury*,
To vegetate thy courſe ordain'd?
(34) Or hath the frozen weſt reſtrain'd
His vernall blaſts which make thee ſwell,
And o're the banks thy flood compell?
Or doth the falling earth deny
Unto thy ſtreams their old ſupply,
Whil'ſt, (35) which the world begirts, the great
Ocean whoſe waves on Atlas beat,
By a blind paſſage, and through hidden
Caverns to go it hath forbidden?
(36) Or hath it ſtopt the ſecret way
By which thy fellow flouds convey
Themſelves and joyn by ſtealth with thee?
Theſe things I doubt o're-wiſely yee
In vain ſeek. (37) God the world who made,
And when the water did invade
Ill mingled earth, the liquid deep
Did teach in ſhoars and banks to keep;
Hath made *Nile* alſo, whom he in
A Law hath bound, which hating ſin
He changeth, and this age doth fright,
This wicked age, that ſo he might
By prodigies mankind (in all
Vice loſt) to virtue thus recall.

The Fourth Act.

Joseph, Iudah, Benjamin.

Ios. VNbind the Lad there, that more freely hee
May answer, and yee of my guard, and yee
(38) O Nubians, and my faithfull train be gone;
A while I with these guests will talk alone.
(39) Lives the old man your Sire, of whom yee spake?
Iud. He liv'd, when hither we did our journey take.
Ios. How great an age was he arriv'd at then?
Iud. He had seen almost sixscore yeers and ten.
Ios. Is such declining age from sickness free?
Iud. Sorrow except, else no disease hath he.
Ios. Doth he mourn for the absence of this Lad?
Iud. He hath another griefe that makes him sad.
Ios. May not I know? I have a Sire that's old.
Iud. He grieves for a lost son, I late you told.
Ios. What cruell chance bereav'd him of his son?
Iud. God knows, before whose eyes all things are done.
Ios. To vouch him who knows all things you do well.
Iud. The certainty no mortall can us tell.
Ios. By time things hidden oft discover'd be.
Iud. O if that wish'd for day I once might see!
Ios. That to his Father him restore you may.
Iud. Could my death purchase't, Ile make no delay.
Ios. So dear unto his Father was the Lad?
Iud. No son a more fond father ever had.
Ios. Was't for his honest and not envious mind?
Iud. And a rare towardnesse that in him shin'd.

Ioſ. Say, what your thoughts of this great kingdom are.
Iud. It may with the beſt Syrian Lands compare.
Ioſ. Do ye the Government, and Laws approve?
Iud. All things, you governing, our wonder move.
Ioſ. And would you in this Country now remain?
Iud. Gladly: leſt famine us invade again.
Ioſ. Hence to depart what therefore doth you make?
Iud. Our Sire at home left we muſt not forſake.
Iud. May not the old man hither too be brought?
Iud. He muſt reſolve that; obey him I ought.
Ioſ. Love of his ſon perhaps may draw him here.
Iud. This child was alſo ever to him dear.
Ioſ. What name he call'd him by, to know I crave.
Iud. *Benjamin* is the name his Father gave.
Ioſ. Therein's an omen of a ſtrong right hand.
Iud. How's that? Do you the Hebrew underſtand?
Ioſ. I formerly did in your Country dwell.
Iud. What brought you hither, I beſeech you tell.
Ioſ. Envy, though unprovok'd, a cruell beaſt.
Iud. That monſter in our Land is no ſtrange gueſt.
Ioſ. Are free born bodies there wont to be ſold?
Iud. This is by (40) cuſtome and ſharp lawes control'd.
Ioſ. Many things done againſt the lawes I ſee.
Iud. Which, if men fail, by God will puniſht be.
Ioſ. Now ſay what was his name whom yee did loſe.
Iud. *Ioſeph.* That name his parents did impoſe.
Ioſ. What in your language noted is thereby?
Iud. It to our houſe *Increaſe* doth ſignifie.
Ioſ. The thing doth often with the name agree.
Iud. But the event proves this name vain to be.
Ioſ. Nothing's too hard for God. Never deſpair.
Iud. O that God would grant this, though hopeles, pray'r.
Ioſ. He hath, and will. Look here on me. I am
Ioſeph, my Brethren. Me another name

Ægypt

Ægypt hath given. Behold, your eyes now see,
How God hath my estate *Increas'd*. Hence be
Dothan, the threats of death, and dreadfull pit,
And the Arabian Merchants banisht quite
Out of your mindes. Let my dreams credit have:
This is enough. No more of you I crave.

Ind. Excellent Prince; For Brother I not dare
To call you, since our guilty looks declare
We have not dealt with you like Brethren, now
Again we suppliants, miserable bow
Down at your knees, not that we may not sterve,
But that you from your selfe would us preserve.
Pardon us. VVearied with long griefe our Sire
Doth this intreat, or, if you will, require.

Ios. Cast away care. You aske too late what is
Already granted. To forgive you, 'tis
Too light. As Brethren I a Brother you
Do love, whereas to *Benjamin* a true
Affection I see you bear, which I
Have long by circumstances sought to try.
That this not grieve you the felicity
Of the event deserves. Ther's reason why
I should give thankes to you, by whom I here
The second honours of this Kingdom bear.
God who hath all things made, o're all things whose
Eyes watch, who cares for all, and doth dispose
His counsels afar off, that I should bee
A Saviour to you and my Father, me
Hath hither sent before. Two yeers are fled,
Since *Ægypt*, and which wont thence to be fed,
The adjacent Countries hunger hath pinch'd sore;
There yet remain five yeers of famine more.
Go therefore to my Father who my fate
Bewailes, the strange and joyfull news relate.

Whom he hath long thought dead, alive that I
Not only am, but great, renown'd and high
Do ſit, enjoying heaps of wealth. Come yee,
And of my power all partakers be.
(41) Let me him happily requite, to whom
I owe my birth; and let my Father come,
And ſee, whom he hath ſo deſir'd, his ſon.
I'l find rich paſtures for the flocks, and on
The Pharian graſs ſhall *Iſaacs* cattell grow.
My Brethren not theſe twenty yeers ſeen, O
How glad am I to fall upon your necks!
And on thine *Benjamin*, whoſe hair's like wax;
Which here I take delight to touch, and ſtand
Leaning upon thy ſhoulders with each hand.
The tears run down my cheekes, how I rejoyce,
My weeping ſpeaks, though it hath drown'd my voice.

Ben. Hail, who with me of *Rachel* the ſame mother
Wert born; here found, but yet unlook'd for Brother.
A man, a child, a Prince, me wrong'd protect:
With what art you rule *Ægypt*, me direct:
And that theſe teares, ſignes of true love, I may
Now pour upon thy neck, permit I pray.

Ioſ. O day I never hop'd to ſee,
How great my joyes are made by thee!

Ben. Now I my journey not repent,
That down I into *Ægypt* went:
Nor falſely accus'd that I bands
Did wear upon my innocent hands.

Ioſ. Sorry I am that you did bear
Such imputation, and ſuch fear
Were in: this was my wile to prove,
Whether your Brethren did you love.

Ben. I much have gain'd them thus to clear,
Nor can I think the price too dear.

Ioſ.

Joſ. Now is my life more ſweet, ſince I
Have found my Brethrens piety.
More glad I was not in that day,
When I from priſon came away;
And when the King himſelf and (42) all
Memphis did me their Father call.
Ben. Brother to ſee your happineſs,
I feel more joyes then I expreſſe.
Joſ. What thou ſeeſt mine,
Brother, is thine.
Ben. O how will our old Father be
O'rejoy'd together us to ſee!
Joſ. Hee'l come, hee'l come: ye ſhall not ſtay,
With ſuch a train I'l you away.
Send, as becomes the Governors,
Both Brethren and Ambaſſadors.
But we hereafter ſhall have time enough
Theſe pleaſures to enjoy. My hour's come now,
Wherein ſuch conference I with the King
Am wont to have, as the day forth doth bring;
Or ſuch as may be fit for him to hear.
Ye fellows of my guard again appear.

Judah, Reuben, Benjamin.

Jud. Though on the conſtant faith and piety
Of a kind brother I am bid rely;
The very face yet of wrong'd innocence,
And his remembrance of our dire offence,
Such terror and amazement in me wrought,
As after a few words which I ſcarce brought
Out, all this while I nothing more could ſay.
Now thee, whom he doth chiefly love, we pray;

A branch of the ſame womb, not guilty, free
From blame: make him propitious to us, be
The pious peace-maker. He looking on
Thee, favouring thee may drink oblivion.
Reu. What *Iudah* hath ſaid the ſame words believe
We all ſay. If thou ever didſt receive
From us thy Brethren any kindneſſe, now
Requite it. The thing eaſie is which thou
May'ſt do; yet unto us it of no ſmall
Importance is. Do what we ever ſhall
Take delight to remember. So may thee
At home in ſafety thy old Father ſee.
Ben. As I conceive, this needs not. Yet will I
Not have it ſaid, that I my help deny
To my dear Brethren; when I came away,
My Father me inſtructing thus did ſay.
O ſon, hate none, but yet (43) to them be kind
Chiefly, whom blood doth neereſt to thee bind.
Them to retain, by ſuffering ſeek, and not
Only by duties. *Abraham* to *Lot*
VVas ſuch an Unkle. As who did expoſe
His own life, that he might from ſavage foes
Him reſcue by his ſword, and back he brings
Victoriouſly (44) the ſpoiles home of four Kings.
And to avoid the ſtrife of bounds, the Eaſt
He quite forſaking far did travell Weſt.
So mocking *Iſmael*, though his mother were
A bond ſlave, *Iſaac* patiently did bear.
And that I of my ſelfe may ſomething adde,
When my fierce natur'd brother *Eſau* had
Threatned to kill me, twenty yeeres I led
A wandering life, and from his preſence fled
An exile, that the length of time might tame,
And tire his anger, and when home I came,

Him

Him ſwelling big, I although innocent,
With gifts and humble prayer made to relent.
Theſe Leſſons my good Father gave, which I
Not onely have to faithfull memory
Committed, but will them perform in deeds.
Jud. Brave iſſue, which from *Rachels* wombe proceeds!

Chorus.

FAme flying to my eares
Good tidings ſwiftly beares,
The Governour hath found
His Brethren: a glad ſound
To Prieſt-born *Aſenath*
Daughter of *Potiphrath*;
Since ſhe hath underſtood
Her Lord of noble blood:
Whoſe Anceſtors of great
Antiquity a ſeat
Had in thoſe parts, in which
(45) Euphrates making rich,
And then a ſhaft more fleet
(46) Tigris, twice mingling meet.
From this ground God did take
The duſt, which he did make
A man (47) in his own image,
From whom mankind his linage
Derives, in whom all wee
Conclude our pedigree.
Then ſix daies work he ſhut
Up, and an end here put,
God having man created,
Nought greater meditated.

For

For him of his free grace
He gave a mind and face,
Which Heaven might contemplate;
Then long to propagate
His ſeed, he from his ſide
A rib took, a fair Bride
Which to the man became,
Whoſe heart felt a new flame,
Aſſoon as he did wake,
(48) And ſleep his limbes forſake.
Hence is the marriage knot,
A holier there is not:
Whence, a beloved name
To Parents, Children came.
The babe on's mothers nipple,
A veine of milke doth tipple.
Brethren come next behind,
Whom ſeeds of birth faſt bind.
As horſes running neigh,
And with their fellows play:
Or under one yoaks law
Oxen together draw.
O that (49) the Phenix on
Her wings of Cinnamon
Which ſmell (50) of whoſe rare kind,
But one the World can find,
Would through the air me bear
To Æthiopia, where
(Who too much Sun-burnt bee)
My Brethren I might ſee.
But yonder, before whom the Prieſt doth bring
(51) The ſacred fire, comes the Ægyptian King.

The Fifth Act.

Pharaoh, Joseph, Judah, Chorus.

THee having gratulated, thy wife I
The honour now of her affinity
VVill gratulate too. Thy deſervings can
Be equal'd by no favours: thou the man
Art by whoſe aid no cares my breaſt annoy,
By whom my Kingdom freely I enjoy.
To thee her ſafety *Ægypt* owes, and I
My quiet. That all waſt the fields not lie
By men forſaken, that the plow doth lift
The earth up to new hopes, is all thy gift.
And therefore to thy honours I will this
Have to be added, as the manner is
Of th' Eaſtern Nation, that a place in heaven
Unto thy name among the ſtars be given.
And the field-tiller the (1) cœleſtiali Bull
Of thy full merit ſhall be made a full
And laſting monument, as a place great *Cham*
Old *Mizraims* Sire hath in (2) the neighbouring ram.

Joſ. So many honours and ſo great on me
(3) Your Majeſty hath heap'd, as I would be
Rather eas'd of the burthen, then it have
Made heavier. Yet why I ſomething crave,
My Brethren are the cauſe, and hither whom
With them I would have out of *Syria* come
My Father. They by occupation are
Shepherds. A pleaſant Land there lies not far

From

From (4) *Heliopolis*, where graſſe ſtill green,
And paſtures ever flouriſhing are ſeen.
The bordering Peluſians it call
Goſhen. This Land hath hitherto been all
Loſt to the uſe of men, (5) becauſe your Nation
Holds every Shepherd an abomination.
Theſe grounds if on my kindred you beſtow,
I promiſe it ſhall to the profit grow
Of them and *Ægypt*. See, in words what I,
They by their geſtures beg, and proſtrate lie.

Jud. Long may the Mighty Pharian Monarch live.

Phar. Riſe up: I for your flocks will paſtures give;
And, your whole houſe and Father to convey,
VVaggons, and fit proviſion for the way:
And the beſt things which fruitfull *Ægypt* can
Afford, a preſent for the good old man.

Ioſ. Give me leave that I may this adde. You ſee
Under your government a people free
Come voluntarily. O then let none
To change their Rites and their Religion
Ever compell them. If they have a minde
Hence to depart, either becauſe they finde,
That ſome calamity will them befall,
Or becauſe better hopes away them call,
Let none forbid them. May pure air ſo bleſſe
Ægypt, and *Nilus* keep a juſt increaſe;
And mothers with a numerous iſſue fill
The Land, and your race ſway the ſcepter ſtill.

Phar. By him, who all things can o're-rule, I ſweare,
(6) And this my head and ſucceſſors I here
For ever bind; that their Religion free
To th' Hebrews, their departure ſafe ſhall bee.
If any King hereafter break this oath,
May foaming *Nilus* with a bloody froath

Colour

Colour the Ocean, loathſome Frogs the ground
Cover, and in the bed-chambers abound.
A raging Murrain on the cattell light;
No herbs look green, the corn a tempeſt ſmite.
Nor fruit nor leaves on any tree remain,
With torrid ulcers vext may men complaine.
Thick darkneſſe, ſuch as in th'infernall ſhade
Is to be felt, the face of heaven invade.
Night follow night without a glimpſe of day,
Through every houſe the peſtilence diſplay,
A ſad infection, and the firſt-born kill,
Which may with woefull cries the City fill.
If this be not enough, in the profound
Red ſea may the whole Nation be drown'd.
Joſ. Nor ſhall it be, rich Pharian ſoil, in vain,
That thou the Hebrews e're didſt entertain.
Whil'ſt to a race belov'd of God, thou kind
Shalt prove, all things to proſper thou ſhalt find
Above thy wiſh. Nature her ſelf ſhall bee
Thy handmaid. There will come an age with thee
When of our Nation famous Kings ſhall make
A League, and (7) Iſrael a wife ſhall take
From *Ægypt*. Again ſome of th' Hebrew Nation
Shall hither come and make (8) a new plantation.
Afterwards, when deſcending from the skies
He foretold by ſo many Propheſies,
The Worlds Redeemer, Prince of piety,
Shall viſit mortals, he ſhall hither fly.
A faithfull place of refuge this ſhall be,
And (9) ſafe to him an infant exile. Hee
The ſame Lawes both unto my Country-men
The Hebrews, and unto th' Egyptians then

Shall

Shall give, and *Nile* and *Iordan* teach in one
Channell to meet of (10) pure Religion.

Chorus.

(11) PArtakers of ſo great a good may wee
In *Æthiopia* alſo be;
And our hearts burn with a cœleſtiall heat,
Then *Phœbus* more divine and great.

FOR

FOr the ſatisfaction of the Printer, and not ſo much to illuſtrate any paſſage in this (though ſhort, not obſcure) Poem, as increaſe the bulk, rather, then the price, theſe *Annotations* are preſented : Which for the moſt part (wherein I pleaſe my ſelfe, and ſhall, I hope, others) I have gleaned out of the rich crops of *Voſſius* and *Grotius* themſelves.

ANNOTATIONS ON THE FIRST ACT.

(1) *Out of his chamber*] or veile, as our Engliſh Geneva tranſlation hath it in the marginall note, *Pſal.* 19. *v.* 6. Upon which *Aretius Felinus* a Commentator: The manner was among the Hebrews, and is obſerved even at this day, that having ſpred a vaile they deliver the Bride to the Bridegroom under it, out of which he comming forth exhilarates all, and the wedding feaſt begins. To which alſo *Jo. Baptiſt* alluded when he ſaid, *The friend of the Bridegroom rejoyceth, when he heareth the Bridegrooms voice,* Jo. 3. 29. So, the ſun riſing, and the morning putting forth its golden head into the world, the face of the Univerſe is in a wonderfull manner refreſhed, and as it were renewed.

I may here commend the Author for taking a ſimilitude (ſutable to the argument, and perſon of *Joſeph*) out of the Holy Scriptures.

Hee obſerves alſo the Law of the beſt Dramaticks,

who (uſually) begin the Action with the Morning, and keep within the compaſſe of one day.

(2) *Where God wee may behold*] For the inviſible things of him from the creation of the world, are cleerly ſeen, being underſtood by the things that are made, even his eternall power, and Godhead.—— *Rom.* I. 20.

(3) *Mentall light*] What the Sun is to our ſenſe, that is God to our underſtanding: and as we ſee not the Sun, but by the light of the Sun; ſo neither do we ſee God, but by the ſpirituall light of himſelfe. Having therefore our ſenſes enlightned, we muſt turn our mind towards God, that our underſtanding may alſo be enlightned, *Voſſ. Idol. l.* 2. *c.* 2.

(4) *Whoſe head Heaven knowes*] As for the originall Of *Nilus*, which many both Ancient and Modern VVriters have delivered to be utterly unknown, *Philoſtratus* hath it rightly, *l.* 1. *Icon. The Ægyptians indeed have the channels of Nilus, but the Æthiopians the fountaines.* For it runnes downe from the craggy rocks, which are called the Mountaines of the Moon through *Æthiopia* into *Ægypt*, which is rightly hinted by *Paulus Jovius l.* 18. *Hiſt. ſui temp. & Hierom. Oſorius l* 9. *de geſtis Emanuelis*. But before it ruſheth from the mountaines, it makes a huge Lake: of which alſo *Panſanias* makes mention, *l.* 5. And experience hath confirmed the truth of it; as we may ſee out of *Nicolaus Leonicus, l.* 2. *de Var. Hiſt. c.* 56. The Country where it riſeth is called *Goyome*; and is in the juriſdiction of the King of the Abyſſines, who alſo in his Imperiall titles (among other)

ther) writes, *King of Goyome, where Nilus riseth.* Witnesse the King of *Æthiopia David* in his letters to *Emanuel* King of *Portugal*: and out of them *Damianus à Goes*, a Portugal. *Voss. de Idolol. l.* 2. *c.*75.

(5) *Beames from Libanus*] Or (in the Scriptures) *Lebanon.* A mountainous forrest, whence *Solomon* was furnished with Cedars by *Hiram* King of *Tyre*, for the building of the Temple.

(6) *Groves within my house*] Groves, saith *Festus*, signifie pleasant woods, such as the Ancients had within the inclosures of their houses

Hor. l. 3. *od.*10.

——*With what a noise the wood*
Among fair buildings scituate
Rebellowes to the wind.

And *Epist. ad Fusc.*

A grove among pillars of marble growes.
And woods in houses like our sacred groves,
And gilded doors, and marble floors. Tibul. l. 3.

Torrentius upon *Sueton. Aug. c.*72.

Where likewise *Casaubon*: the more elegant sort of Romans were so taken with *groves*, that even in their City houses, if they could in no other place, they would at the least have them on their house tops, *Jo. Schildius Commentar. in Sueton.*

Live they not contrary to nature, who plant Orchards on their highest turrets? Whose woods shake over the roofes and tops of their houses, their rootes springing up thence, where their tops should hardly have reached. *Senec. Epist.* 122. Upon which *Lipsius*: Gardens and Groves on the cove-

rings and tops of their houſes. As wee have ſeen in the Royall City of *Bruſſels* : but upon flat tops, and without a ridge ; where the earth was mounted on beames, or arches of brick. *Seneca de Ira. 1. c. ult.* calls it, *to ſuſpend woods*. Which the other *Seneca* gives a touch of, in *Thyeſtes :*

——*On my houſe top no wood*
There planted waves.

And *Woods climbe up the houſe tops,*

Plin.l.15. c.14.

Nero built a houſe, in which precious ſtones and gold were not ſo much wondered at (as a thing long us'd, and by ſuperfluous ryot common) as the fields and pooles, in manner of a wilderneſſe; on the one ſide woods, on the other ſpacious fields and proſpects. *Tacit. Annal. l.* 15. *c.* 10. See *Nero's* golden houſe in *Suetonius* and *Hackwels Apol. l.* 4.

I conclude with our Author :

Groves over the roofe tops, and lakes within,
A houſe containes what every where hath bin.

H. Grot. Farrag. l. 2. *in* Jo. Meurſii. de luxu Rom. librum.

(7) *Strange beaſts from Africk.*] Our Author, I ſuppoſe, by *a medio die*, meanes the Meridian or South parts of *Africk*; and alludes to an old proverbe: *Africa ſtill brings forth ſome new creature.* Nor is *Ægypt* it ſelf (ſay ſome Geographers) in *Africk*; but in the borders of *Aſia*, and next unto *Africk*.

(8) *Wool from boughs by the Seres comb'd.*] The *Seres*

Seres are a people of the East. From this Nation silke (cal'd in Latine *Sericum*) was brought into *Persia*: From *Persia*, conquer'd by *Alexander*, into *Greece*. From *Greece*, the Roman Empire flourishing, into *Rome*; where a pound of silk was sold for a pound of gold. Untill *Justinian* the Emperour not liking to pay so dear for garments to the Persian his enemy, by good hap two Monks came out of *India*, who told *Cæsar* of the silk-wormes, and that the wormes could not be brought to *Constantinople*, but the eggs might, out of which the worms would breed. The Monks therefore were sent back to fetch the eggs. And from hence is all that kind of silk-wormes, which we have at this day in *Europe*. But the more vulgar opinion was, that silke was carded or comb'd from the boughs and barkes of trees. Whence *Virgil.* 2. *Geor. v.* 120.

Or th' Æthiopian woods white with soft wool?
Fine fleeces how from leaves the Seres pull?
Vos. Idol. l. 4. c. 90.

(9) *At Babylon with skilful needles wrought.*] The Veil of the Temple at *Hierusalem* is described by *Josephus*, to consist of violet, purple and scarlet-silk cunningly mixt and wrought by Babylonian Needles. *Sands Annotat.* on *Christus Pat. Act* 4. *v.* 296.

(10) *Pearles a present from the Indian.*] Among the Indians and Persians Pearles are found in hard white shels of sea fish, and bred at a certaine time of the yeere by mixture of dew, which they take in with often gaping. That this kind of jewell also, though not so good, is bred and gathered in the Brit-

tiſh ſea wee are not ignorant. *Ammian. Marcellin.* And to the like purpoſe *Pliny, l.9. c.35.* It is certain that ſmall and diſcoloured Pearls are bred in *Britta:n*, whereas the commendation of them conſiſts in whiteneſſe, greatneſſe, roundneſſe, ſmoothneſſe, weight: yet in hope of the Britiſh pearles, ſuch as they were, *Julius Caſar*, ſaith *Suetonius*, firſt went into *Brittaine*, and conſecrated a Breſt-plate of them to *Venus* his progenitrix. See Sir *H. Savil*, upon *Tacit.* in the life of *Agricola*.

I will ſpeak firſt of pearls, as *Tertullian* ſaith, precious in the very name. The Latines call them *Uniones*, not becauſe there are never two found together, but becauſe no two are found unſever'd. That the ſhels open and ſhut themſelves is certain enough. But they are ſaid to open in the night, that from the Lunar aſperſion, that is, the dew, they may conceive. This is *Pliny*'s opinion, and thence of *Solinus*, and from him of *Ammian. Marcel.* But though this may bee true of the Land ſhell, yet it will bee falſe of the ſea ſhell, as even this is an argument, that whereas of the ſhels ſome are at the bottome, others float, and ſwim on the top of the ſea; theſe on the ſuperficies are the leaſt. I know they may anſwer, the ſhels goe to the bottome aſſoon as they have conceived: but the ſhells having the biggeſt Pearles are bred in the bottome, and wander not, but ſtick there, ſo that the Diver muſt often ſink twenty fathome for them. *Voſſi. Idol. l.4. c.47.*

(11) *Ambition did not a great Table ſpread.*] Luc. l.4.

O luxury too prodigall of things!
Content with no proviſion eaſily brought;
Ambitious hunger for things dearly ſought

O're

O're land and ſea, pride of a ſumptuous table,
See what ſmall ſtore to cheriſh life is able,
And nature pleaſe: theſe ſouldiers fainting ſouls,
No unknown Conſul's noble wine in bowls
Of myrrh and gold reſtores; from fountains pure
Water and bread their fleeting lives aſſure.
T. MAY.

(12) *Mandrake.*] *Grotius*, I beleeve, alludes to *Joſephs* elder brother *Reubens* Mandrakes, and a place in the *Canticles* 7. 14. where they are ſpoken of as a pleaſant fruit; Though they which are cal'd ſo among us are not ſo. And *Iunius* and *Tremellius* tranſlate the word, *amabiles flores.*

No ſparkling wines of Meroe.] Luc. i. 10.
In golden plate they fill their feaſting boards,
With what the air the earth or Nile affords,
What luxury with vain ambition had
Sought through the world, and not as hunger bade,
Beaſts, fowls, the Gods of Egypt are devour'd,
From Chryſtall Ewres is Niles water powr'd
Upon their hands: ſtudded with gems that ſhine,
Their bowles containe no Mareotick wine,
But ſtrong and ſparkling wines of Meroe.
T. M.

(13) *Zythum*] Is a drink made of Barley. *Theophraſtus* ſaith, that there is a wine made of Barley and Wheat, which the Ægyptians call *Zythum.* See *Hierome* upon *Eſay, c.* 19.

(14) *A Well.*] See the wells digg'd by *Iſaac, Gen.* 24. And *Jacobs* well. *Jo.* 4. 6.

(15) *Tim-*

(15) *Timbrell*] Or *Sistrum*. A musicall Instrument peculiar (it seemes) to the Egyptians. And therefore *Virgil* of *Cleopatra*:

The Queen her troops with her own Sistrum *cals.*
Ænead. l. 8.

And Lucan,
She with her Sistrum *frights the Capitoll.* l. 10.

(16) *Hunger no allegiance knowes.*] Luc. l. 3.

Corn most stirs their hate most draws their loves,
And only Famine to rebellion moves
Cities; and fear is bought, where great men feed
The slothful Commons: nought starv'd people dread.
T. M.

(17) *I'le charge the Lad that he my cup did steal.*] An example perhaps of a blameleſſe untruth (*Philo* alſo commending it) may be given in *Joseph*, who being the Kings Vicegerent and in higheſt authority, feignedly, and not ſo thinking, accuſeth his Brethren, firſt as ſpies, then as thieves. *Grot. d. jure bell. ac pac. l.* 3. *c.* 1 § 15.

And ſo parents, Schoolmaſters, Tutors and Magiſtrates may underſtand our Engliſh proverbe. *Tell a lie, and find a truth.* We allow likewiſe Phyſitians and nurſes to ſay to a child or patient, that a bitter potion is ſweet, &c.

(18) *Power is but frail.*] Therefore if wee are plac'd amid'ſt the noiſe of Cities, let a Monitor ſtand by our ſide, and againſt prayſers of great patrimonies commend him that is rich with a little, and meaſures wealth

wealth by the uſe. Againſt them who extoll favour and power, let him ſet leaſure imploy'd in ſtudies and a mind turn'd back from externall things to its owne. Let him ſhew theſe in the vulgar opinion happy ones, trembling and aſtoniſh'd at their owne envyed height, and thinking far otherwiſe of themſelves then they are eſteem'd by others: For what unto others ſeem high places, unto themſelves are precipices. Then are they heartleſſe and quaking as often as they look down from that ſteep height of their greatneſſe; For they think on the various caſualties, and moſt ſlippery to them that are aloft, then they fear what they coveted, and the felicity which makes them heavy to others lies heavier on themſelves: Then they praiſe a ſtill quietneſſe and freedome, they hate ſplendor, and fly from their yet unſhaken ſtate; then may you ſee them for feare playing the Philoſophers; and ſound counſels of a ſick minde. *Sen. Epiſt.* 94.

(19) *Which keeps in breath All virtues——Piety*] Take away Piety, ſaith *Cicero*, faith alſo and the moſt excellent virtue Juſtice is taken away. See *Grot. d. jure bell. ac pac. l.* 2. *c.* 20. *ſect.* 44, 45, 46.

Upon the CHORUS.

(20) THe Chorus is a part of the Fable after the Act, or even before it, brought in with Muſicke: Yet not only is underſtood by the name of Chorical what is ſung, by the Quire, but alſo what is ſaid by it. The Chorus is alſo defin'd, a part of the Fable between Act and Act. But not ſo aptly: becauſe the Chorus

Chorus hath place likewiſe after the laſt Act. *Scaliger* defines it, *l.* 1. *c.* 9. *a part of the Fable after the Act with Muſick.* But the Fable alſo begins from the Chorus; as in *Eſchylus's Perſæ*, and *Euripides's Rheſus.* I beleeve, becauſe it is very unuſuall; *Scaliger* thought that there was no regard to be had thereof. The office of the Chorus is very well expreſſed by *Horace* in *Art. Poetic.*

An Actors part and office too, the Quire
Muſt maintain manly, not be heard to ſing
Between the Acts a quite clean other thing
Then to the purpoſe leads, and fitly 'grees.
It ſtill muſt favour good men, and to theſe
Be won a friend; It muſt both ſway and bend
The angry, and love thoſe that fear to offend.
Praiſe the ſpare diet, wholeſome juſtice, laws,
Peace, and the open ports that peace doth cauſe:
Hide faults, pray to the gods, and wiſh aloud
Fortune would love the poor, and leave the proud.

B. JONSON.

The Chorus after the fifth Act was of another nature then the former. For it often as a Judge gave ſentence of thoſe things which had bin acted; But this, as it is obſerved by the Greeks, ſo it is for the moſt part omitted by *Seneca.* The Chorus conſiſted of women, or men: not children, who are not enough fitted to act things; nor hath their ſpeech that weight in comforting, admoniſhing, &c. which are the parts of the Chorus: Sometimes it ſung not, but did only ſpeak; For when the Chorus was entred upon the Stage, it never went quite off: but, during the Play, ſome indeed

indeed went in with the Actors, the reſt ſtaid ſtill. Leſt therefore the Actors being preſent it ſhould ſeem altogether idle, ſometimes they interrupted the Actors, but in a few words, and when but two were talking together. If a third were preſent, the Chorus expected till he were gone.

Thus much concerning the nature of the Greek and Latine Chorus out of *Voſſius's Inſtitut. Poetic. l. 2. c. 6.* Whither I refer you for further inſtruction; as likewiſe to my Fellow-Tranſlator of *Grotius's* Catechiſme, in his preface to his *Electra* of *Sophocles.*

(21) *Aſenath*] Who was given a wife to *Joſeph*, the daughter not indeed as many think, of the Keeper of the Priſon, by name *Potiphar*, who bought *Joſeph* of the Iſhmaelites; (for by reaſon of the notorious immodeſty of his wife, he might juſtly have refuſed the daughter) but of the Prieſt, or rather Prince of *On*; that is, *Heliopolis*, whoſe name was *Potiphe-rah. Voſſ. Idol. l. 1. c. 29. p. 210.*

(22) *From Cuſh*] *Cuſh* was the eldeſt ſon of *Cham*, *Gen.* 10. 6. From whom came the Æthiopians. The name ſignifies an Æthiopian or Blackamore. Some are of opinion that the curſe of *Noah* was the cauſe of the blackneſſe of *Chams* poſterity.

(23) *With noſes flat, &c.*] A flat noſe, thick lips, and a black skin is eſteem'd the greateſt beauty among the Æthiopians, who paint the devill white. But, how to judge of true beauty, ſee in one of *Bacons* Eſſaies; and in another of thoſe, which my once School-fellow but ever honoured *Samuel Gott*, hath lately put forth.

(24) *Cuſtome*

(24) *Custome of barbarous Princes*] *Tacitus* hath it, how that in his time the Germans almost alone of all barbarous Nations were content with single wives. Which also appeares every where in the Histories of both the Persians and Indians. *Grot. d. jur. bell. &c. l.* 2. *c.*5. § 9. See likewise there, why it was not unlawfull for the Patriarks to have many wives. And how Polygamy was disliked by the wiser sort of the Heathen.

Of the not onely many but incestuous marriages of the Parthians, you may read in our English *Luc. l.* 8.

The Venus of those barbarous Courts who hears not?
Which like bruit beasts all wedleck rites exile,
And with wives numberlesse all Laws defile:
Th' incestuous beds abhorred secrets lie
Ope to a thousand Concubines, rais'd high
With wine and banqueting; the King refraines
No lawless lust, though ne're so full of staines, &c.

(25) *How stands it with thy providence, &c.*] A weake Christian may herein be satisfied by the wise Heathen *Seneca's* Answer to *Lucilius's* Quære, *Why good men suffer misfortunes, seeing there is a Divine Providence.* But see likewise *Grot. d. verit. Chr. Rel. l.* 1.

(26) ——*Rarely known*
To beauty a companion. } Hee alludes to that of *Juvenal* in his tenth Satyre.

So seldome beauty is with vertue match't.

Sir Rob: Stapylton.

(27) *Who*

(27) *Who with glad hope in patience live*] Becauſe they underſtand all thoſe afflictions to bee ſent from God, either for chaſtiſement of ſinnes, or for exerciſing of their virtues, they not onely patiently but joyfully, as obedient children, receive them from the hands of a mercifull Father, and give thanks alſo, either for a mild correction, or an ineſtimable advantage. *Eraſm. Colloq. Epicur.*

(28) *Till the King troubled with a dream*] The conſideration of dreames is not altogether to be rejected, which neither Phyſitians themſelves contemne; whence there is extant a Booke of *Hippocrates* περὶ ἐνυπνίων. Yet this muſt bee done warily, leſt wee mingle falſe things with true, which when *Ariſtotle* ſaw to be done of many, it made him ſay, that there are no divine dreames, though to him who throughly looks into that book, will appear footſteps of a contrary opinion. Surely the wiſeſt ſort have rightly diſtinguiſh'd dreames into divine and humane. *Spondanus* in *Homers Ilia. l.* 1. *v.* 63. ἢ γὰρ τ' ὄναρ ἐκ Διός ἐστιν.

On which ſee likewiſe, *Plin. Epiſt.* to *Suetonius Tranquil. l.* 1.

God revealed himſelfe, and his will frequently in old times, eſpecially before the ſealing of the Scripture Canon, by dreames; ſometimes even to Infidels, as *Pharaoh*, *Nebuchadnezzar*, &c. But ſince the preaching of the Goſpel became Oecumenicall, dreames, as alſo Miracles, have ceaſed to be of ordinary and familiar uſe: So as now, we ought rather to ſuſpect deluſion in them, then expect direction from them. Yet, although God hath now tyed us to his holy written Word, he hath no where abridged himſelfe to intimate the knowledge of his will, and the glory

glory of his might by dreames, miracles, &c. But becauſe the Devill may ſuggeſt dreames, and work many ſtrange effects, which may ſeem Divine Revelations or Miracles, when they are nothing leſs, it is not ſafe to give eaſie credit to dreames, &c. as Divine; Untill upon due triall there ſhall appear a direct tendance to the advancement of Gods glory, and a conformity unto the revealed will of God in his written Word. Moreover, ſo to obſerve our ordinary dreames, as to divine, or foretell of future contingents, or to forecaſt there-from good or ill luck (as we call it) in the ſucceſſe of our affaires, is a damnable ſuperſtition. Laſtly, there may yet be made a lawfull, yea and a very profitable uſe, even of our ordinary dreames; both in Phyſick and Divinity. Of our bodies firſt. For ſince that the predominancy of Choler, Blood, Flegme, and Melancholy; as alſo the differences of ſtrength, and health, and diſeaſes, and diſtempers, by diet, paſſion, or otherwiſe, cauſe impreſſions of different formes in the fancy: our dreames may help to diſcover both in time of health, our naturall conſtitution, complexion, and temperature; and in times of ſickneſſe, from the rankneſſe and tyranny of which of the humors the malady ſpringeth. Of our ſoules too. For ſince our dreames for the moſt part look the ſame way, which our freeſt thoughts incline, the obſerving of our ordinary dreames may bee of good uſe for us unto that diſcovery, which of theſe three is our maſter ſinne (for unto one of the three every other ſin is reduced) The luſt of the fleſh, the luſt of the eyes, or the pride of life. Dr *Sanderſon*, but more at large in his ſixt Sermon, *ad populum*, of Gods appearing to *Abimelech*, *Gen.* 6.20.

(29) *Magi-*

(29) *Magicians*] We commonly ſo call them, who uſe diabolicall arts, and have any compact or commerce with evill ſpirits. That ſuch were theſe, may be ſuſpected by their ſucceſſors in the time of *Moſes*; Though the Perſian *Magi* were Philoſophers. And *Cic. l.* 1. *de Div.* The *Magi* are a kind of learned and wiſe men among the Perſians. The Wiſe men of the Eaſt are ſo called, *Mat.* 2. The Word hath ſince been taken in an ill ſenſe for Witches, or Conjurers, and had the like fate with *Tyrant*, *Sophiſter*, &c.

Voſſius makes three ſorts of art Magicke. Naturall, as when an Egge moves on a Table, becauſe of Quick-ſilver put into it; or a Naile hangs in the aire, becauſe a Load-ſtone is hid above and beneath it. Artificiall, when *Archimedes* burnt the Roman Ships with looking-glaſſes, and *Archytas* made a woodden Dove to fly. Dæmoniacall, when a man is carried a hundred miles in an houre; a Brazen head anſwers to any queſtion, &c. Which Magicke who exerciſe, commonly joyne therewith the naturall and artificiall, that they may be thought in all the reſt to work by nature or art.

(30) *Heavens conſtellations*] *Theagenes* foretold the Empire to *Auguſtus*. *Thraſyllus* ſhew'd what imminent danger himſelfe was in from *Tiberius*, The Mathematicians baniſh'd *Rome* by *Vitellius*, foretold his death ſhould bee before the Calends of *October*. *Aſcletarion* accus'd for a Mathematician, and not denying it, boaſted of what he had foreſeen by his art: *Domitian* ask'd him if he could tell what his own end ſhould be, and when he affirm'd that he ſhould ſhortly be torn of Dogs, commanded him to be ſlain forthwith;

with; and, to confute the vanity of his art, carefully put into the funerall fire: which done, it happen'd, by a ſudden tempeſt the pile was caſt downe, and his body halfe burnt, was devoured by Dogges. The Empire was likewiſe foretold to *Ralph* of *Auſpurgh*, and the Popedome to *Leo* the tenth. But it is not ſo hard to anſwer theſe, as is ſuppoſed. For a thing is fore-known, either by commerce with the Devill, who by reaſon of his ſubtlety and experience is ſeldome deceived; and often, God permitting, brings to paſſe what he foretels: Or when Aſtrologers are familiar with great men, and knowing what they go about, boaſt that they foreknow many things by the Stars, which they have learned elſewhere: or laſtly, when crafty men among many falſe ſpeake ſomething true by chance. For that they do not alwaies tell truth, is proved by innumerable examples; I will now only bring in that of Pope *John*. 21. a Philoſopher, Aſtrologer, and Phyſitian, who having before his familiar friends promiſed himſelfe long life, died the fourth moneth after. *Voſſ. de Idolol. l. 2. c.* 48. See alſo a diſcourſe againſt Aſtrologers in *Barclayes Argenis. l.* 2.

(31) *A ſilke white robe*] White garments were worne by Princes and perſons of honour among the Eaſterne nations, as purple among the Weſtern. And therefore (unleſs I miſtake) *Herods* ſouldiers arraied our Saviour (though mockingly) in white (for ſo our old Engliſh tranſlations read it, with St *Hierome*, if the vulgar Edition be his) and *Pilates* in a purple robe.

ANNO-

Annotations upon the Second ACT.

(1) *Saphompaneas*] Is in the Originall *Saphenath Paneah*: which *Onkelos* renders, a man unto whom ſecrets are revealed. *Jonathan*, a man an Interpreter of ſecrets; *Joſephus*, a finder out of ſecrets. But the vulgar Latine differs from all theſe, which tranſlates it the Saviour of the World: and that it ſo ſignified in the Egyptian language, Saint *Hierome* alſo ſaith in his *Quæſt. Hebraic.* He was called alſo, ſaith he, the Saviour of the world, becauſe hee delivered the Land from an imminent deſtruction by Famine. But it is a hard matter to decide this controverſie, the old Egyptian tongue being at this day almoſt quite loſt. *Voſſ. de Idol. l.* 1. *c.* 29.

(2) *The precious Balme*] *Judea* abounds with fruits like ours; and beſides them with the Balme and Palme. The Palme trees are tall and beautifull. The Balme is a little tree. As any bough ſwels, if you goe about to cut it with iron, the veines ſhrink back, as if afraid: they are opened with a piece of ſharpe ſtone or ſhell. The juice is accounted medicinable. *Tacit. Hiſt. l.* 5.

What ſhould I tell you of the ſweating Balme
From fragrant wood?

Virg. Georg. 2,

Upon which *Servius*: Balme, or Balſame is the tree it ſelfe: *Opobalſame* the juice gathered from the

tree, for ὀπὸς signifies juice, ξύλον wood: whence *Xylobalſame* the wood of the tree it ſelfe. The triall of *Opobalſame* (as *Pliny* ſaith) is thus: if it be held againſt the Sun, and be not corrupted, it will burn the hand that holds it. Some will, that war was denounced to the Jewes, and *Hieruſalem* deſtroyed; becauſe they denyed to pay the tribute of balme to the Romans.

There ſprings the ſhrub three foot above the graſſe,
Which fears the keen edge of the Curtelace;
Whereof the rich Ægyptian ſo endears
Root, bark and fruit, & much-much more the tears.

DU BARTAS.

See *Pliny*, *l.* 12. *c.* 35.

(3) *Dates like mens fingers*] And therefore I ſuppoſe called *Dactyli* from the Greek δάκτυλος, a finger.

(4) *Spices*] I follow herein our Engliſh Tranſlation, *Gen.* 43. 11. *Grotius* hath *Medicinable herbs*. And others expound the Hebrew word, Aromaticall druggs.

(5) *Nectar of the Bees*] Honey. *Ovid* calls milke Nectar.

Which carry Nectar in a ſtrutting bag.

Metam. 15.

Honey prolongs life, preſerves dead bodies from putrefaction; is good againſt the biting of a mad Dog, the ſting of ſerpents and other poyſons: good for the eyes, eares, jawes, ſquinſie, kernels, cough, lungs, ſtomach, paine in the eares, foyleneſſe of the noſtrils,

noſtrils, ulcers of the mouth, blemiſhes of the face, clefts of the skin about the nailes of the fingers: to heale wounds, a carbuncle, boile, impoſtume, leproſie. *Voſſ. de Idol. c.* 79. 82. 3, 4, 5, 6, 7, 8, 9.

(6) *Would divine*] I underſtand that word in a good ſenſe. Our laſt Engliſh tranſlation of the Bible hath *make triall* in the Margent. And *Junius* and *Tremellius* ſay we ſhould wrong ſo good and holy a man as *Joſeph* was, to think he would obſcure the gift received from God of knowing ſecrets, and transfer the glory to himſelf.

(7) *His arme which was ſo ſlow*] The Divine wrath proceeds to vengeance with a ſoft pace, and recompenceth the ſlowneſſe of the puniſhment with the heavineſſe thereof. *Val. Max.* And it was a Proverbe among the wiſer Heathen, that, *The Gods had wooden feet, but iron hands.*

(8) *Among men great diverſity there is of manners*] There is no Nation, which wholly uſeth the ſame Cuſtomes; yea there is often much difference in neighbouring Cities. But Right it ſelfe is equally expedient for all men, and profitable both to Greeks and Barbarians. *Joſephus Antiq. Hiſt.* 16.

(9) *This Law is every where*] Right reaſon is a law which cannot lie, nor is it a corruptible law of this or that mortall man; or a dead law written in dead bookes, or pillars, but ingraven by an immortall nature in an immortall underſtanding. *Philo.*

(10) *In the heart God hath it put*] When the Gentiles

which have not the Law, doe by nature the things contained in the Law : theſe having not the Law are a Law unto themſelves; Which ſhew the worke of the Law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts in the meane while accuſing or elſe excuſing one another, *Rom.* 2. 14, 15.

(11) *Mercy alone man nigh to God doth make*] *Antoninus* to *Fauſtina* : There is nothing can better commend a Roman Emperor to Nations than Clemency. This made *Cæſar* a God, this conſecrated *Auguſtus*. And *Themiſt. in orat.* Whereas there be three things which make God to bee God; Eternity of life, Almightineſſe of power, and unceſſantly to do good unto men : in this laſt onely can a King come to be like God. The moſt wiſe City of *Athens* took mercy not for an affection but a Deity, ſaith *Fab. l.*5. *c.*11. *Eumenius* makes mention of an Altar there built to Mercy. How much alſo the Romans eſteem'd thereof appeares, in that they, and eſpecially the latter writers are wont to honour Clemency with the name of Piety.

Be pious above all things : onely we,
Unlike elſe, are like Gods in Clemency.

Claudian.

*Voſſ. Inſtit. Orat. l.*1. *p.*153. See likewiſe *Grot. de jur. bel. l.*2. *c.*21.

(12) *Such hath bin and ſuch is the cuſtome*] But if thoſe Lawes of men are unjuſt, which kill the children for the parents fault; certainely much more unjuſt was the Law of the Perſians and Macedonians, which put to

to death their kindred, to the end they who had offended the King might periſh more ſad, as *Curtius* ſpeaks, *l.*8. *Grot. de jur. bel. &c. l.*2.*c.*25.

(13) *Five Families*] I did not at the firſt fully underſtand the Authors meaning. But afterwards I found in his Book *de jur. bel. &c.* a note that gives light to this very place. *viz. Philo* ſaith, It was the cuſtome for tyrants to deſtroy with the parties condemned the five next Families to them. *Grot. ut ſupra, in Annotat.*

Upon the CHORUS.

(14) PHænicia] A Countrey of *Aſia* neer unto *Judea*, whoſe chiefe Cities were *Tyre* and *Sidon*. *Joſephus* writes, that they firſt invented the Greek Letters; and *Strabo*, that they were famous for arts of navigation and war.

That *Phœnix* was the ſame with *Eſau* or *Edom*, thus *Voſſius*: The Erythræans are from ἐρυθρὸς, red; *Erythea*, from ἔρυθρα, redneſſe. And the Erythræan ſea tooke this name from King *Erythras*, as the Gentiles call him, who in the Scriptures is *Eſau*, or *Edom*, that is, red. They differ only in language; therefore the Hebrew, *Edoms*, or *Idumean* ſea, the Greeke Ἐρυθραῖον, and the Latine *Mare rubrum*, or red ſea. But if the Tyrians came from the Idumæan ſea; the reaſon is not obſcure, why they are called φοίνικες. For φοίνικες and ἐρυθραῖοι are the ſame. And φοῖνιξ the ſame with ἐρυθρὸς, that is, red: And therefore the

Latines of φοινίκι & have made *puniceus* : as from φοῖνιξ *Pœnus*, whence *Punicus*. But that the Tyrians came from the Idumæan ſea, *Pliny* and *Solinus* ſay : *Herodotus* alſo, and *Strabo*, and *Procopius*.

(15) *Taauta*] Perhaps I ſhould ſay *Taautas*. I tooke it for the name of a Towne in *Phœnicia*. But I finde in *Voſſius* : That *Taautus* invented the art of writing, and was the firſt who left behind him Commentaries of things done : and was by the Ægyptians called *Thoor*, or rather *Thoud*, by the Alexandrians *Thoth*, by the Grecians *Hermes*, the ſame with *Mercury*.

(16) *In twice twelve letters*] The common opinion both of our men, and the Hebrews was, that *Moſes* was the Author of the Hebrew letters, which is aſſerted by *Enpolemus*, *Artapanus*, and other prophane writers, who report that *Moſes* was a wiſe man, and the Inventor of letters, which he delivered to the Jewes, from whom the neighbouring Phœnicians receiv'd them, from the Phœnicians the Græcians by *Cadmus*. Moreover, the ſame *Artapanus* believes that *Moſes* gave the Ægyptians letters, and is that *Mercury*, whom wee find among all the Greek and Latine Writers to have taught that Nation letters. But if any aske, in what letters then the wiſdome of the Egyptians was contained, wherein wee read that *Moſes* was learned, perhaps hee will find, it was only wont to be delivered and taught by word of mouth, and preſerv'd in the memory of the teachers and learners : and that the forms of letters, if there were any then, were images of living Creatures which

which they call'd Hieroglyphicks. *Philo Judæus* aſcribes the Invention of Letters to *Abraham*: but they ſeeme to have been many yeeres before *Abraham*. For *Joſephus* 1 *Antiq.* tels us, That by the ſonnes of *Seth* the ſon of *Adam* were erected two pillars, one of ſtone, the other of brick, and that the Arts which they had invented, were written on them, of which that of ſtone remain'd in *Syria* even in his time. *Viv. in Aug. de. Civ. Dei. l.* 18. *c.* 39.

(17) *Crocodile*] *Voſſ. de. Idol. l.* 3. *p.* 1027. The Crocodile is eighteen foot long. It is bred out of an egge no bigger then a gooſe egge. Nor is there any other Creature (as *Pliny* ſaith) which from a leſſer beginning growes to a greater magnitude. Yea, as he adds afterwards, ſome thinke that this one Creature growes as long as it lives. *p.* 1034. The Crocodile hath an exceeding great force in the taile, with the ſtroke whereof it breakes the legges even of a ſtrong foure-footed beaſt.

Voſſ. out of *Plin.* The eye-teeth of a Crocodile drives away agues, if you fill them with frankincenſe (for they are hollow) ſo that the ſicke party ſee not him in five daies who ſhall have bound them unto him. They ſay that the little ſtones taken out of her belly are good againſt the ſhaking fits of an ague.

They are wont, as *Herodotus* in *Euterpe* hath it, to take Crocodiles in this manner. They put a hooke into a chine of Pork which the hunter caſts into a River: Then ſtanding on the banke, he beats a live Pig, whoſe cry the Crocodile hearing comes on apace, and lighting upon the chine of Pork devoures it with the hook; and is forthwith drawn upon the bank; and becauſe ſo alſo he will bee troubleſome enough, they

they fill his eyes with mud, that hee may not ſee what the hunter does. *Voſſ. p* 1134.

Some ſay, that Crocodiles weep, becauſe their teares are become a proverbe. But this is meant of feigned teares not true: nor is it cleare enough what truth there is under that fable of the feigned tears of a Crocodile.

The Crocodile alſo is made to have ſpeech by the Stoicks in their Sophiſme which they call *Crocodilites*. But this is to bee put among *Æſops* Fables. For as *Pliny* ſaith, This one terreſtriall creature wants the uſe of a tongue. *Idem. p* 978.

(18) *To death a new way ſhowes*] There is a Booke of *Dicaarchus, concerning the deſtruction of men*, who having collected all other cauſes, as deluge, peſtilence, deſolation, alſo ſudden multiplying of wild beaſts, by whoſe incurſion he ſhews, that ſome people have been conſumed, compares then, how many more men have been deſtroyed by the invaſion of men, that is, by wars, or ſeditions, then by any other calamity. *Cic. de offic. l.* 2.

(19) *Purple by Kings to be worne*] The purple colour at this day is not from the liquor of the ſhell-fiſh call'd a Purple, but from herbs. In times paſt the water and fiſhes had this honour. Whence Saint *Ambroſe Hexam. l.* 5. *c.* 2. What ſhould I ſpeake alſo of the Purples which furniſh the tables and die the garments of Kings? What is adored in Kings, is from the water. *Voſſ. l.* 4. *p.* 1463.

(20) *The Emerald*] Emeralds of all precious ſtones are moſt pleaſing to the ſight in regard nothing is greener

which

which you can compare with them. They onely of all gemmes take up the eye and not ſatisfie it. Moreover, the ſight wearied with being intentive upon other things is recreated by an Emerald. And therefore they who cut jewels refreſh their wearineſſe with this moſt delightful greenneſs. *Perot.* upon *Martial. p.* 248.

(21) *To a thin plank hath*
Our precious lives taught to commit] It was ſaid by one, that there was but an inch board between Seamen and death. And *Cato* repented him, that ever he went by water, when he might have gone by Land.

Raſh man was he with ſhips fraile beake
Did firſt the treacherous billows break,
Senec. Med. *Engliſhed by*
E.S.

(22) *O happy the firſt Age*] How well what the Poets have fabled of the golden Age, agrees with the ſtate of man in Paradiſe! as I doubt not, but they had theſe things from tradition. Surely the firſt age of man in the Poets is the ſame with the firſt in the Scriptures: And *Saturne* the ſame with *Adam. Voſſ.*

But what Poets write of the golden Age is not unknowne. Hear what an Orator ſaith of it and them. ——*That happy and as we call it golden Age was barren of Orators and crimes, but abounded with Poets and Prophets.* Quintil. Dialog. de Orat.

(23) *A*

(23) *A ſimple life, chaſt enough though naked*] That the firſt life of man was with ſimplicity and nakedneſſe, the Egyptians alſo taught; whence the Poets golden Age, celebrated even by the Indians, as *Strabo* hath it, *Grot. de ver. Rel. l.* 1.

(24) *A coat became*
A covering to hide our ſhame } After that the woman deceiv'd by the Serpent, had drawne her husband to partake of her ſinne, their eyes indeed were open'd, but ſo as that they ſaw themſelves to be deſtitute of a covering, not only of a coat, but alſo of virtue. *Voſſ. de Idol. l.* 1. *p.* 2.

(25) *With ſuch a noiſe as Nile downe flowes*] Where *Nilus* fals downe headlong from thoſe moſt high Mountaines at thoſe places which are call'd the Cataracts; the people that inhabit thereabouts, by reaſon of the greatneſſe of the noiſe want the ſenſe of hearing. *Cic. in Somn. Scip.*

Nor that which Nilus falling water makes
Precipitated down the Cataracts,
When with his foam he ſeems to lave the skie,
And ſtrikes a deafneſſe through the dwellers nigh.
Continuation of *Luc.* Book 3.

(26) *The ſon laugh'd at his Fathers ſhame*] The ancient *Bacchus* is no other then *Noah*. For hee firſt planted a Vineyard, and taught how to make wine, *Gen.* 9.20. Nor are there wanting learned men, who ſuppoſe, that the very name of *Bacchus* makes for this opinion. For they will have from *Noach Noachus*, hence *Nachus*, thence *Bachus*, then *Bacchus*.

But

But though I think *Bacchus* to be worshipped in *Noah*, Yet I like not so forc'd an Etymology, especially whereas the Greeks seem not to have said *Noach* but *Noe*. *Voss de Idol. l.* 1. *c.* 19.

Of *Noah* supplanted by wine, thus *Du Bartas*.

Oppress'd with sleep he wallowes on the ground,
His shamelesse snorting trunk so deeply drown'd
In selfe oblivion, that he did not hide
Those parts, which Cæsar cover'd when he di'd.

(27) *The Daughter to her Father brought a Grandchild*——— } *Lot's* Daughters; of whom likewise *D. Bartas*.

Within your wombs you bear for nine moneths time,
The upbraiding burden of your shamelesse crime;
And troubling kindreds names and natures quite,
You both became even in one very night
Wives to your fathers, sisters to your sons,
And mothers to your brothers all at once.

Annotations upon the Third ACT.

(1) *Red Sea*] The Sea, with which that [Land] is waſhed, differs not from others in colour, the name is given it from King *Erythras* [which ſignifies red] and therefore ignorant people believe that the waters are red. *Curtius l.*8. See the note upon *Phænicia.*

(2) *Bread by a griping hand was ſold*] There is no oppreſſion and exaction, ſaith *Gregory Nazanzen* at the funerall of *Baſil*, more harſh and heavy, then of thoſe who watch for hard times, that they may have the better trading in a dearth, and make a harveſt out of others calamity. *Tiberius* is rather to be imitated, who (as it is in *Tacitus*) the people complaining of a dearth of corne, ſet downe a price for the the buyer, promiſing to pay of his owne in every buſhell * two *nummos. Ærodius rerum judicat. l.*5. *tit. de annona c.*5.

* 3. *ob. q.* Sir *H. S.*

(3) *Sacred Ibis*] Of worſhipping the Ibis [a Bird in *Ægypt*] not only *Lucian*, but *Cic. l.*1. *de Nat. deor. & Tuſc.* 5. Alſo *Juven. Sat.* 15. make mention. *Plin. l.* 10. *c.* 28. ſaith: *The Ægyptians invocate their Ibes againſt the approach of Serpents.* The ſame cauſe of divine honour *Herodotus* gives in *Euterpe*, where

where alſo he deſcribes them, and ſaith, *It was a capitall crime among the Ægyptians for any one to kill an Ibis, or Hawke, whether knowingly, or ignorantly.* Voſ. l.4.p 1274.

The Ibis drinks not of foule water or infected with poyſon, but pure and wholeſome: and this is ſaid to be the cauſe, why, as *Ælian* ſaith, *l. 7. de animal. c. 45. the Prieſts in Ægypt ſprinkle not themſelves with any water, but with that which they believe the Ibis to have drank of.* Voſſ.

As *Herodotus* is Author, that other Nations had the uſe of a clyſter from the Egyptians: So *Galen* acknowledgeth that the Egyptians learned it from the *Ibis.* And before him, thus *Pliny*: *With the hookednesſe of their beak they purge themſelves in that part, out of which it is moſt wholeſome to caſt the burden of our meat.* Voſſ l.3.p.1258.

(4) *Aſps*] Infuſe not (as ſome ſay) poyſon with their taile, but, like other ſerpents, having made a wound with their ſaw-like teeth, they breath it thereinto out of ſmall holes underneath, where in a little skin they keep it for thoſe uſes: Whence of Detractors, *Pſal.* 140. *The poyſon of Aſpes is under their lips.* *Cleopatra* choſe the biting of an Aſpe, as an eaſier kind of death then to drinke poyſon, or fall upon a ſword. For it is ſo little the Aſpe hurts, as it cannot be felt, nor ſo much as the pricke of a needle be ſeen, which leſſens the griefe, whereas the greater wounds are wont to have the greater pain. The pain is alſo leſſe lasting, becauſe of a poyſon,

Which in no Serpent is compacted more.

Luc. l. 9.

A moſt piercing poyſon therefore, ſaith *Ælian*, and penetrating moſt ſwiftly; which is the cauſe, why, whereas it comes ſo ſpeedily to the heart, it alſo haſtens death. This is done ſooner by the females then the males; becauſe the males have but two teeth, the females foure. But though the wound bee ſo little, there comes a little blood out, and that diſcolour'd, who are ſtricken live not above foure houres. Yet, ſuch is the divine goodneſſe, they are curable by drinking of vinegar; which was firſt found out by a Boy, who being bitten by an Aſpe, and extreame thirſty, for want of water at hand dranke often of a vinegar bottle which he carried, and by that meanes recovered. See *Plin.* and *Celſus*, cited by *Voſſ. l.* 4. *p.* 1515.

(5) *When the ſhady night*] I ſuppoſe our Author alludes to a place in *Tacit. Annal. l.* 1 There was one *Percennius* ——— Who after the better ſort were gone to their lodgings, by little and little in ſecret conventicles in the night, or in the ſhutting of the evening gathered together, and ſtirred up the unexperteſt of the Souldiers, and ſuch as were moſt doubtfull what entertainment they ſhould expect after the death of *Augnſtus*.

Engliſhed by Sir H. Savile.

(6) *The mother bear her child againe*] Such horrid effects of Famine wee read in *Joſephus* at the ſiege of *Hieruſalem*. Our Author in his *Chriſtus Patiens* makes *Joſeph* of *Arimathea* wiſh them (Prophetically) to the Jewes for crucifying our Saviour. An example hereof we have likewiſe (to omit prophane Hiſtories) in the ſiege of *Samaria*, 2 *Kings* 6. 29.

Where-

Wherein was fulfilled what the Divine vengeance threatneth to a disobedient people, *Deut.* 28. 53. *The hands of the pittifull women have sodden their own children, they were their meat,* Lam. 4. 10. See *Lipsi. de Const. l.* 2. *c.* 23. *Hackwel's Apolog. l.* 2. §. 4. *Fox. Martyrol. vol.* 1. *p.* 482. *Anno Dom.* 1314.

(7) *Coptos*] The Antiquity of this City wee know by this, that Queen *Isis* here heard the newes of the death of her husband *Osiris*, and for griefe cut off her haire. Whence the Greeks think the City took the name of Κόπτω or Κοπλῶ, because κόπλειν signifies to cut. But others imagine the City hath the name from the Ægyptian word *Copti*, which signifies privation: because *Isis* when she lived there, was depriv'd of her husband. Of both which *Plutarch. Voss. l.* 2. *p.* 617. In *Diripitur ardens Coptos* our Author imitates *Senec. in Troad. Diripitur ardens Troia.*

(8) *The battering Ram*] An Engine us'd in War, of which *Cic. de Offic. l.* 1. They who laying downe their armes shall come out upon the faith of the Generall, though the Ram have batter'd the wall, are to be receiv'd.

(9) *The creeping Vine*] An Engine, under which souldiers safely hid came to undermine the wals of a Towne. Whereof *Lucan l.* 3.

Then did a thin earth cover'd work proceed,
Under whose covert those that lay did fall
To work in undermining of the wall.
Sometimes the back forc'd Ram did strongly drive
Forward, the well compacted wall to rive. T. M.

(10) *Nabatæans*] A people of the East, of whom *Ovid:*

The East wind to Aurora tooke his flight
And Nabatæan Kingdoms ——

Metam. 1.

They are so called from *Nebaioth* the eldest sonne of *Ishmael. Gen.*25.13.

(11) *Alive them bury in the Mines*] We descend into the entrailes of the earth, we go down as far as to the seat and habitation of the infernall spirits, and all to meet with rich treasure, &c. *Plin. l.* 33. *in Proæm.*

I will not dispute it, whether all minerals were made at the first creation, or have since received increase by tract of time, which latter I confesse I rather with *Quercetan* incline unto, they being somewhat of the nature of stones, which undoubtedly grow, though not by augmentation or accretion, yet by assimilation or apposition, turning the neighbouring earth into their substance; Yet thus much may we confidently affirme, that the Minerals themselves wast not in the ordinary course, but by the infatiable desire of mankinde. Nay, such is the *Divine Providence*, that even there, where they are most vex'd and wrought upon, yet are they not worn out, nor wasted in the *whole*. Of late within these few yeers *Mendip* Hils yeelded, I think, more lead then ever; and at this day I do not hear that the Iron Mines in *Sussex*, or the Tin works in *Cornwall* are any whit abated; which I confesse to be somewhat strange, considering this little corner furnishes in a manner all the Christian world with that mettall. Dr *Hackwels Apology, l.*2.

(12) I'le

(12) *I'le to my faithfull wife (within) relate*] Our Author makes *Sophompaneas* a good and loving husband, and endued with virtues, not onely politicall but Oeconomicall. Wherein he doth indeed present to you the perfect Idea of a worthy Magistrate, who ought (with the Apostles Bishop, 1 *Tim.*3.4.)to be one that ruleth well his own house.

(13) —*With an equall patience hear Both sides.*]

Who, th' other side unheard, makes a Decree,
Although it may be just, yet unjust he.
Sen. Medea.

(14) *A heavenly spirit doth, within, him teach*] For he was most skilfull in prodigies, and the first that found out the interpretation of dreames, nor did any thing of divine or humane law seem unknown to him: in so much as that he foresaw a dearth many yeeres before, and all *Ægypt* had perished unlesse by his admonition the King had commanded corn to be laid up for many yeers, and his experiments were so great, as that his answers seem'd to be given not by a man, but from God. *Justin. l.*36.

(15) *Twelve signes*] Astrologers have divided the Zodiacke into twelve signes and no more; because the Sunne whilest it goes circuit is in conjunction twelve times with the Moone, and they have distributed every signe into 30 degrees, because the Moon in thirty daies is again in conjunction with the Sunne, whence also it is clear, why there be 360 degrees, for as much as they come to so many, if you reckon 12 times thirty. *Voss. l.*2. *p.*568.

(16) *In dreames by night*] Of divine dreames ſee *Num.* 12 6. *Joel* 2.28. *Acts* 2.17. Examples thereof in the old Teſtament, the dreame of *Abraham*, *Abimelech*, *Jacob*, *Laban*, *Joſeph*, *Pharaoh*, *Solomon*, *Nabuchodonoſor*, *Daniel*, *&c.* And in the New, of *Joſeph*, the *Magi*, *Pilates* wife, *Paul.* Whereby is abundantly confuted the opinion of *Ariſtotle*, when he proves that no dreames are from God, becauſe it would be abſurd to ſend them, not to the beſt and wiſeſt, but to the ſimpler ſort: For that they were not only ſent to the ſimple aud unskilfull, the examples alledg'd ſufficiently teach. But *Ariſtotle* was deceiv'd, in that the dreames which the Gentiles boaſted for divine, were for the moſt part of vulgar men. Indeed the Devill could more eaſily abuſe the more ſimple and credulous. But the forenamed were almoſt all men famous for wiſdome and holineſſe, yea many of them in high dignity. Whence alſo is refelled that he thought all divinations introduc'd by lawes to be the better obſerv'd by the people. Some defend *Ariſtotle* herein, in that God would rather teach men waking then ſleeping, and in open words then in dreames for the moſt part obſcure. But God would inſtruct us by more then one way. Beſides therefore the ordinary manner wherein by reading or hearing his word he certifies us concerning heavenly Myſteries and his will; hee would alſo uſe another way, whereby he makes us partakers of his ſecrets even neither ſeeing nor hearing. Moreover, it is manifeſt that the minde of man is more fit in his ſleep to receive heavenly things, becauſe it is then void and free from earthly cares. And when he awakes & ruminates on the dream, the darkneſſe and ſilence of the night breed a greater veneration towards Divine things.

Surely

Surely the night is fit for the meditation of weighty matters. Yea this alſo addes to the veneration, that the dreames were not alwaies plaine: By which meanes men were withall ſtirr'd up to ſeek the underſtanding of them from God or godly men. So that this alſo was an argument of the Divine goodneſſe, that ſometimes he would ſend dreames even to Heathen Kings; but the interpretation whereof they ſhould fetch not from Magicians but from holy men: as *Pharaoh* from *Joſeph*, *Nabuchodonoſor* from *Daniel*. For hereby God invited both the Kings and their wiſe men, yea all their ſubjects to an acknowledgment of the cœleſtiall and true Deity, and to repentance from their ſins. *Voſs. Idolol. l.3.c.35.*

(17) *In a treble ring*] *Ægypt* was divided into ſix ſeverall ſorts of people. The three firſt, which were Kings, Prieſts, and ſouldiers, govern'd the State and Common-wealth of *Ægypt*: The other three ſerved in the Country to uſe things neceſſary for the Kingdom and ſtate, which were Husbandmen, craftsmen, and ſhepherds. *Diod. Sic.*

(18) ——— *A ſtrange ſight to tread*
Meale with their feet, clay with their hands to knead.]
I ſuppoſe *Grotius* meanes Bakers, and Bricke-makers, or Potters. And I finde in *Joan. Aubanus* (a German Geographer) who, I believe hath it out of *Diodorus Siculus*, That (among other ſtrange cuſtomes) the Egyptians did uſe to make bread with their feet and clay with their hands.

(19) ——*Whether the North Star doth ſtay*
Ever at the ſame diſtance from the Pole.]

The Poets fable that the ſeventh Star of the Pleiades by name *Electra*, after the Deſtruction of *Troy* would no more be ſeen: becauſe *Dardanus* the founder of the Trojan Nation was born of *Electra*. And, that I may the more eaſily pardon the heathen poets, there have not been wanting in our age, who thought, that the Polar ſtar hath in like manner hid it ſelfe after the taking of *Conſtantinople*; than which nothing is more vaine. For if you except a little one which lies between the Pole and *Urſa minor*, that very ſame in the taile of *Urſa minor*, as it was of old in the time of *Hipparcus* and *Ptolomy*, is alſo at this day moſt neere the Pole, and in like manner is called the Polar Starre. *Voſſ.*

(20) *Why Heaven brings forth new ſtarres*] But, ſay they, if Heaven be either watery, or airy, or ſtarres fiery; both are of an Elementall nature; and ſo liable to generation and corruption: which the experience of ſo many ages contradicts; ſeeing no alteration hitherto is made either in the magnitude or number or brightneſſe of the ſtars. Which when they ſay they little thinke that they give judgement of a body ſo remote from our ſenſes; where innumerable mutations may be, unto which the edge of our eyes cannot reach. For it is as if from Heaven wee ſhould contemplate earth; whoſe magnitude and form would alwaies ſeem the ſame to us, however ſingulars are ſubject to corruption. Moreover, their opinion is cleerly refel'd by new ſtars which at divers times have appear'd in Heaven. As that mention'd by *Pliny*, *l.* 2. *c.* 26. Another in the time of *Adrian* the Emperor. Another under *Otho* 1. Another in the Yeere 1264. And what ſhall wee ſay to that in the Yeere 1572?

Which

Which to have truly been in the firmament, *Clavius* proves by a double argument: one, because it was seen by all men from most divers parts of *Europe* in the same place of *Cassiopea*: the other, that as long as it lasted (which was almost two yeeres) it constantly followed the motion not of one Planet, but of the fixt stars. Now that it was a new star, and never before seen, all the Mathematicians thought, except *Annibal Raimund* of *Verona*. Wherefore wee must conclude, that this new star was of cœlestiall matter, but not wrought so solidly, and unto perpetuity as others are wont, which because more compact, are so much more perfect, and not so dissoluble. And even at this day an empty space is there seen, where that star first appear'd. I dispute not whether it shin'd with its owne light, or the light of the Sun. It is enough, that the matter thereof was not carryed up thither from the earth. For how should it be elevated above the Sun it selfe? In what manner likewise could so grosse a matter exhale out of the globe of the earth, and that three hundred times bigger then the globe of the Earth and Water? For such was the magnitude of that star at the beginning; what shall I say of other stars afterwards in like manner, in the judgement of Mathematicians, bred in the skie? as of that in the yeere 1577, which appear'd seven weekes: of which another in 1600: another in 1604. And surely whether it were a star or a comet in the yeer 1618. all good Astrologers plac'd it in heaven. *Voss. l. 2. c. 39.*

(21) *See you those figures written in the dust*] The old Ægyptians much exercised themselves in Geometry, Arithmeticke, Astronomy; Geometry they studied

of neceſſity, becauſe when the bounds of their fields were removed by the o'reflowing of *Nilus*, after the River was returned into it's channel, every one was to have their owne reſtor'd again: nor could the portion of grounds be otherwiſe aſſigned then by applying an art, which made up out of certaine principles, could not deceive skilfull meaſurers. And it was therefore called Geometry, as it were a meaſuring of the Earth. Now they gave themſelves to Aſtronomy by reaſon of the commodity thereof, as who having alwaies cleare nights, and beholding the Region of Heaven far and wide, troubled with no clouds nor miſts, could eaſily obſerve the riſing and ſetting, the progreſſe and regreſſe of the ſtars, which was moſt pleaſant to know and profitable for life, and worthy the exerciſe of mans wit: then alſo to theſe two Geometry and Aſtrology was added, that as it were ſubſervient, and whoſe miniſtery theſe cannot bee without, the knowledge of numbers which is called Arithmeticke. *Viv. in Aug. de Civ. Dei, l.* 18. *c.* 39.

(22) *Hieroglyphicke*] The Ægyptian Prieſts in ſtead of letters did uſe figures of all ſorts of creatures, under which they cleerly expreſſ'd their conceptions. *Plutarch l. de Iſide & Oſiride.*

The rivers yet had not with paper ſerv'd
Ægypt, but carv'd beaſts, birds and ſtones preſerv'd
Their Magick language. Luc. *l.* 3. May.

(23) *Pyramids*] The Pyramids are worthy wonder and amazement by reaſon of their magnitude. Some are reported to have been ſo high, as all did greatly admire how

how the cement could be carried up. They ſay that one of them was twenty yeers in building by 360000 men. That there was no other cauſe of building them, then a vain oſtentation of the wealth of the Egyptian Kings: either leſt the leaving money to their ſucceſſors might be an occaſion of treaſon againſt them, or that the people ſhould not be idle. There were three between *Memphis* and *Delta*, whereof two are reckon'd the wonders of the World. The third is leſſe, but coſt more. The lower halfe is of that blacke ſtone whereof mortars are made. Under this ſome ſay, *Rhodope* is buried, one of whoſe ſhoos, whil'ſt ſhe was waſhing, an Eagle took up, and let fall in the lap of an Egyptian King. Which hee admiring caus'd her to be ſought out, and married her. And, when ſhe was dead, built this Pyramis over her. They are ſo called from πῦρ fire, which is broad at bottome, and ſharp in the top. Their Kings were buried under them. *Perot. Cornucop. in Martial.*

(24) *A buſineſs of great moment*] All Monopolies are not repugnant to the law of nature: For they may ſometimes be permitted by the ſupreme power upon a juſt cauſe, and at a ſet rate. Whereof wee have an illuſtrious example in the hiſtory of *Joſeph*, when hee was the Kings Vicegerent in *Ægypt*. *Grot. de Jur. bel. &c. l. 2. p. 235.*

Upon

Upon the CHORUS.

(25) *Nile or if Siris*] *Nilus* is in the Scriptures cal'd by a double name: one common; the other more proper. The common appellation is the river of *Ægypt*, *Gen.* 15. 18. which in Hebrew is *Nachal Mitzraim*. Now for *Nahal* or *Naal*, the Syrians and Egyptians say *Neel*; as the Phænicians and others for *Bahal* or *Baal*, *Beel*; and as from *Beel Bel*, thence Βῆλος, so from *Neel Nel*, whence Νεῖλος. The other name in the Scripture is *Sichor*, *Isa.* 23. 3. *Jer.* 2. 18. which signifies blacke. For *Scachar* is *to be made blacke*. Whence the old Latin word *scurus*, and with a præpositiõn, *obscurus*. For the water of *Nile* is thicke and blackish, by reason of the mud it brings with it from the South parts. It makes also the land black in moistening it: as the haires of young men are blacke by reason of moisture, which afterwards through defect thereof grow hoary. And what if we say that *Osiris* is from *Sihor* or *Sior*? For *Sior*, the letters transpos'd, is *Osir*, whence, adding the Greeke and Latine termination, *Osiris*. And from *Osiris* they said *Siris*. For so the Ethiopians and Egyptians call *Nilus*. *Voss. l.* 2. *c.* 74.

(26) *With our parents*] The Ethiopians. By whom *Nilus* was also called *Astapus*, which, in their language, signifies water breaking out of darkneſſe, and which likewise on the left side where the streame fals is called

led *Astaborες*, & on the right side *Astusabes*, and not *Nilus* before they meet in one full River. *Plin. l.* 5. *c.* 9.

(27) *What shall I say*——] Our Author I suppose alludes to a discourse after supper between *Cæsar*, and the old Ægyptian Priest *Achoreus*, concerning the originall of *Nilus*, in the last Booke of *Lucan*. Which may serve for a Comment upon this whole Chorus, and is worth your reading, but too long to bee transcrib'd hither by me. See likewise *Seneca l.* 4. *Natural. Quæst. c.* 2. *Farnab. in Lucan. l.* 10.

(28) *It had no need of raine from Heaven*] Whosoever shall consider the benefits of *Nilus*, he will cease to wonder, that *Water* was by no Nations had in greater honour, then among the Egyptians. For without *Nilus* what would all *Egypt* be? Seeing its soile is nitrous, and parch'd with the Sunne, and almost as hard as any stone; in many places also gaping so, as that a Horse-man cannot travell; nor is this evill remedied by raine, which *Ægypt* knowes not, if you except *Alexandria*, and other places nigh the Sea. But *Nilus* is to the Egyptian soile in stead of raine from heaven: whereupon, not *Ovid* indeed, as *L. Seneca l.* 4. *Nat. Quæst. c.* 2. his memory slipping, relates; but his contemporary *Tibullus* hath sung:

Thou art the cause, thy land doth beg no rain,
Nor the dry grass for showres to Jove *complaine.*
l. 1. *el.* 7.

Parmeno

Parmeno alſo of *Byzantium* hath it in *Athaneus*, *O Nile the Ægyptian Jupiter*. Wherefore it is by *Philo*, *l. de profugis*, ſaid to be *onely not a corrivall of Heaven*. Yea *Heliodorus* in his ninth Booke ſaith expreſly, that it is called by the Egyptians *the corrivall of Heaven*: and he addes the reaſon, becauſe without raine it waters, and moiſtens as it were with a ſhowre. This is the firſt benefit of *Nilus*. But it would bee a ſmall thing, that a nitrous and barren ſoile ſhould be water'd. By the Divine Providence therefore another benefit is, that when it ebbes, it leaves the grounds not only ſoftned, but alſo mudded: as it is in *Cic. 2. de Nat. Deor.* And more fully thereof *Seneca*, *l. 4. Quæſt. Nat. c. 2.* *Nilus* on a ſandy and thirſty ſoile brings both water and earth. For whereas it flowes troubled and foule, it leaves all the dreggs in the dry and gaping places, and daubes up the chinkes with whatſoever fat is carried along with it: and is profitable to the grounds for two cauſes, both that it overflowes, and that it bemires them. *Voſ. de Idolol. l. 2. c. 75.*

(29) *Eight Cubits*] The fertility of *Ægypt* is according to the increaſe of *Nilus*: whence *Pliny*, *lib. 5. Hiſt. cap. 9.* At twelve cubits a famine followes, at thirteen there will yet be a dearth; fourteen make the Egyptians merry, fifteen ſecure, ſixteen luxurious. *Voſſ. l. 1. p. 216.*

(30) *The Dog ſtar*] As among the Planets the ſtar of *Venus*, which we call *Phoſphorus*, and *Heſperus*, ſo among the fixed ſtars the Dog-ſtar was the firſt which had Divine honours given it. Yea it was prefer'd by the Egyptians before *Heſperus*, and called *Iſis*,

Iſis, which with *Oſiris* is their chiefe Deity. This ſtar is ſo bright above other ſtars, as that if you lay a looking-glaſſe upon the water you may ſee it at noon day; yea, who are ſharpe ſighted may ſee it or thinke they ſee it, even without a glaſſe. *Voſſ. l. 2. p. 498.*

The Dog-ſtar is called *Sirius* from *Siris*; becauſe of the great conſpiracy between the Dog-ſtarre and *Nilus*. For in the dog-daies *Nilus* doth moſt of all overflow; as that in like manner both the Dog in Heaven, and *Nilus* rageth in earth. *Idem, p. 692.*

(31) *Her raine into thy river powre*] *Nilus* begins to increaſe by and by after the Solſtice about the fifteenth of *June*. The cauſe whereof are the perpetuall ſhowrs nigh the Equinoctiall line: where it is Winter, when it is Summer with them, who dwell under the Tropicke of *Cancer*, and on this ſide of it. With theſe ſhowers therefore ruſhing in heapes towards the North, all *Ægypt* is overflow'd, which becauſe (happening in the midſt of July, when the Sun enters into *Leo*) it was believ'd to be the benefit of the cœleſtiall Lyon, among the Egyptians the Lyon was the Symbole of a floud: and they ſo made their Aquæducts, and Conduit-pipes, as that the waters were ſpouted out of the head of a Lyon gaping with open jawes. And from the Egyptian Architects the Greeks and Romans took up this faſhion, from them and other Nations. As alſo it hath been deriv'd to us from the Egyptians, that upon the battlements of our houſes, eſpecially of our Churches, we put the heads and yawning mouths of Lyons. *Voſ. l. 2. p. 696.*

(32) *Slow*

(32) *Slow Saturne*] The Planet *Saturne* is twenty nine yeeres, one hundred fifty five dayes, ſeven houres, thirty ſix minutes going through the whole Zodiacke. Hence was the originall of the Fable of *Saturn* bound by *Jupiter* his ſonne and caſt into Hell. Heare we *Lucian* diſcourſing thereof, *l. de Aſtrolog.* Neither hath *Jupiter* bound *Saturne*, nor caſt him into hell, or done ſuch other things, as men ſuppoſe; but *Saturne* is carried in his externall motion at a vaſt diſtance from us, and his motion is ſlow and not eaſily ſeen by men. Wherefore they ſay, hee ſtands ſtill, as it were bound. And that huge profundity of aire is called Hell. *Voſſ.*

(33) *Mercury to vegetate thy courſe*——]

Cyllenius rules o're waters that are great,
And conſequently o're *Nilus.*

O're which when Mercuries proud fires do ſtand,
And in a line direct (as by command
Of Phœbe the obeying Ocean growes)
So from his open'd fountaine Nilus flowes.
May. Lucan. l. 10.

(34) *Or hath the frozen Weſt reſtrain'd Thy vernall blaſts.*]

As vainly doth antiquity declare
The Weſt winds cauſe of their increaſes are——
——*Their blaſts the Rivers current meet,*
And will not let it to the Ocean get,
Prevented ſo from falling to the main,
The ſtream ſwels backe, and overflowes the plain.
Idem.

(35) *Which*

(35) *Which the world begirts the great Ocean——*]

From th' Ocean ſwelling which begirts about
All lands, ſome think increaſed Nile breaks out;
The waters loſe e're they ſo far have ran,
Their ſaltneſſe quite——

Idem.

(36) *Or hath it ſtopt the ſecret way.*]

Some through the cavernes of earths hollow womb
In ſecret channels think theſe waters come
Attracted to th' Æquator from the cold
North clime, when Sol his Meroe doth hold,
The ſcorched earth attracting Water, thither
Ganges and Padus flow unſeen together:
Venting all rivers at one fountaine ſo
Within one channell Nilus cannot go.

(37) *God the world who made, Hath made Nile, &c.*

Becauſe it was a cuſtome in *Ægypt*, that the meaſure of the riſing of the river *Nilus* ſhould be carried to the Temple of *Serapis*, as it were to the author of the inundation, and increaſe of the waters; when his image was caſt down and burnt, it was generally ſaid that *Serapis* mindfull of the injury would not make the waters flow beyond their wonted channell. But that God might ſhew it was not *Serapis*, who was much younger then *Nilus*, but that it was himſelfe, who could command the waters of the River to increaſe in their ſeaſons, there was ſo great an inundation from that time and afterwards, as no age could remember to have been formerly: and therefore

the

the cubit it ſelf, that is the meaſure of the water which they call *Pechys*, was from that time wont to bee carried into the Church to the Lord of the waters. *Ruffin. l.2.in append.ad Euſeb. Caſſiodorus l.1.c.18.*

Annotations upon the Fourth Act.

(38) O *Nubians*] The Chorus of Ethiopian, or blackamore maids ſent——

From Nubæ's utmoſt parts through whoſe
Dry land the River Niger flows.

Act 1.

And which, though the ſong and Act were ended, ſtaid ſtill upon the ſtage.

(39) *Lives the old man*] *Edward* 1. hearing both together of the death of his ſon and of his father, wept and lamented much more for his father then for his ſon, ſaying to the French King (which asked the cauſe thereof) that the loſſe of his childe was but light; for children might after increaſe and be multiplyed, but the loſſe of his parent was greater, which could not be recovered. *Fox. Martyrol. vol.*1.

(40) *Cuſtome and ſharpe lawes, &c.*] If he who ſhall ſuffer himſelfe to be ſold incurre ſo great hatred; what ſhall be done unto him that hath ſold one againſt his will or kept him in bondage? the Lawes both of the Jewes and Athenians did puniſh this wickedneſſe with death, as it is written by *Moſes*, and *Severus Sul-*

Sulpitius. *Dinarchus* tels us, that the Athenians put to death one *Nemon* a Miller, who had ſtolne an ingenuous child and kept him a bond-ſlave to work in his Mill. See *Ærodius rerum judicat. l. 9. tit. 7. De Plagiariis*, where he bitterly inveighs againſt the Jeſuites, who under colour of Religion entice children from their parents. And (as you may read in a ſingular Treatiſe of his *De Patrio jure*) had inveigled away his own ſon.

(41) *Let me him happily requite*—] Maintenance is due likewiſe to parents; which we are not onely told by the laws, but by a common proverbe ἀντιπελαργεῖν [taken from the piety of Storkes which requite their parents by feeding them in their old age] So that *Solon* is commended, becauſe upon them who ſhould not doe it he ſet a marke of infamy. But this is not ſo ordinary as for the parents to maintaine their children; for children, when they are born, bring nothing with them whereon to live. Beſides, they have a longer time to live then their parents: and therefore as honour and obedience is due to the parents and not to the children; ſo maintenance is due more to the children then to the parents. And the Apoſtle ſaith, 2 *Cor.* 12. 14. The children ought not to lay up for the parents, but the parents for the children; *Grot. de jur. bell. ac pac. l.* 2. *c.* 7. § 5. Yet the ſame Apoſtle ſaith, 1 *Tim.* 5. 4. Let them (the children or Nephews, I underſtand with *Beza*) learn firſt to ſhew piety at home and to requite their parents. And our Saviour rebukes the hypocriſie of the Phariſees, who by reaſon of religious oblations thought themſelves not bound to relieve their parents, *Marke* 7. 12.

(42) *All Memphis did me their Father call.*] *Joseph* was but thirty yeeres old when he stood before *Pharaoh*, and deserv'd the Title of Father of *Ægypt*. And *Augustus Cæsar* was not full foure and thirty yeers of age, when hee was saluted with the goodly name of Father of his country by the Senate and people of *Rome*.

(43) *To them be kind chiefly*] But if any contention or comparison arise, to whom wee owe most duty; in the first place to our Country and Parents, by whose benefits we are most of all obliged; in the next, our children and whole Family which looks upon us onely, and can have no other refuge: then, well agreeing kindred, who for the most part have one common fortune. Wherefore necessary aides of livelihood are most due (as I have said) to them. But life and common conversation, counsels, discourses, exhortations, consolations, sometimes also chidings are of most vigour among friends: and that friendship is the most pleasant, which is contracted by likenesse of manners, &c. *Cic. de Offic. l.* 1.

(44) *The spoiles home of four Kings*] By the Law of nature those things are in a just warre acquired by us, which are either equivalent to that which whereas it is due to us wee cannot otherwise attaine, or also which brings damage to him that hurts us within an equall measure of punishment. By this Law *Abraham* gave tithes to God of the spoiles hee had taken from the Kings. *Gen.* 14. 16. *Heb.* 7. 4. *Grot. de jur. bell. ac pac. l.* 3. *c.* 6. § 1.

ANNO-

Annotations upon the CHORUS.

(45) *Uphrates*] As in *Asia* by *Perath* or *Prath*, which signifies a River, is meant the River Καθ' ἐξοχὴν, which the Greeks call *Euphrates*. So in *Ægypt* is *Nilus* called from *Nachal* which is in Hebrew a River. *Voss.* See the Note upon *Nile*.

(46) *Tigris*] So called from the most swift course; because it seemes to equall the swiftnesse of an arrow, which the Medes in their language call *Tigris*.

(47) *In his owne image*] Not of body, but of minde, which consists in immortality, in innocency, and righteousnesse, and other gifts and endowments of the minde. *Vatabl. in Gen.* 1.26. And *Junius* upon the same place saith, That man was made in the image of God, to wit in the nature of the soule, its qualities and attributes. In the nature, for it is an eternall and spirituall, and intelligent essence; in qualities, for man was made after God in righteousnesse, and true holinesse [or holinesse of truth as *Junius* and the margent in our English Bible have it] Lastly in the attributes, for he obtaineth a dominion or principality in these inferiour things, as it were a certain image of the divine principality. See *Eph.*4.24. *Col.*3.10.

(48) *And sleep his limbes forsake*] *Adam* should have slept, though he had never sinn'd. For albeit that

ſleep had not proceeded from a wearineſſe of the exteriour ſenſes, or the ſpirits ſerving them (for neither in that happy ſtate would labour have had place) though alſo it had not been to repaire the ſpirits in part conſum'd by the naturall heat (for neither would there have bin any loſſe or decay of ſtrength) yet man had not wanted the pleaſure of ſleep; becauſe the vapours from the aliment had then alſo gone up to the brain: the ſpirits too had bin more inwardly allur'd to a ceſſation: and thence againe invited to exteriour functions. I am further perſwaded to this opinion (which the great *Aquinas* was of) by that ſleep ſent by God upon *Adam*. I know the Septuagint tranſlate it ἔκστασιν: and it is a ſure argument of an extaſy, that with the eyes of his mind he ſaw a rib taken from him, and *Eve* to be framed thence: ſo that being awake he forthwith brake out into theſe words; *This now is bone of my bone, and fleſh of my fleſh.* But though it were an extaſie, yet it might bee a ſleep too; In his ſleep ſurely *Adams* minde was divinely elevated, ſo as it ſaw what was done by God. And this was confirm'd by the Hebrew word *Tardema*, which ſignifies a deep ſleep. *Voſſ. l.* 3. *c* 34.

(49) *The Phœnix*] *Paulus Fabius*, and *L. Vitellius* being Conſuls, after the revolution of many ages, the Bird *Phœnix* came into *Ægypt*: and afforded matter of diſcourſe upon that miracle to the moſt learned both of the inhabitants, and of the Greeks. What they agree in, and many things doubtfull, but not unworthy the knowledge, I have thought fit to ſet downe. That this creature is ſacred to the Sunne, and differing foom others in the beake and feathers, all agree, who have deſcrib'd her forme. Of the number

ber of her yeeres the report is various. The moſt common is 500. ſome affirme 1461. And that the former birds, firſt in the reigne of *Seſoſtris*, afterward of *Amaſis*, and then of *Ptolomy* the third of the Macedonian race, flew into the City called *Heliopolis*, a flock of other birds accompanying them and wondering at the new ſhape. But antiquity indeed is herein obſcure. Between *Ptolomy* and *Tiberius* were leſſe then 250 yeeres. Whence ſome thought this a falſe *Phœnix*, and not to have come from *Arabia*, &c. Theſe things are uncertaine and fabulouſly augmented. But that this bird is ſometime ſeen in *Egypt* is not to be doubted. *Tac. Annal. l. 6.*

The *Phœnix* is ſaid to appeare againſt a great change in the world. And the Ægyptians paint this Bird, when they would expreſſe a viciſſitude and reſtauration of things. *Voſſ. l. 2. in Addend.*

(150) *Of whoſe rare kind but one*] What wiſe man can believe, there is a ſingle Bird, which burnes her ſelfe in a fire, kindled both by the Sunne beames and the fanning of her owne wings; that from her turn'd into aſhes, or at leaſt from her marrow or blood is bred a worm, which afterwards having taken wings becomes this Bird, repair'd by her owne death, becauſe ſhe died that ſhe might live, and ſo is made both the parent and iſſue: Whence and when fit for the burden, her firſt care is that (if ſhe ſpring againe not out of the aſhes but marrow or blood) ſhee carry her parents body to *Heliopolis*, and offer it upon the Altar of the Sun. To have related theſe things is to have confuted them. Yet that there is ſuch a Bird hath been believ'd even by *Tacitus*: Yea *Tertullian*

thought the Scriptures made mention of the *Phœnix*. For in his Book *de Reſurrect.* he hath rendred that in *Pſalm.* 92. Δίκαιος ὡς φοῖνιξ ἀνθήσει. The juſt ſhall flouriſh as a *Phœnix*; whereas hee ſhould have ſaid, as a Palme tree. With the very like error, as another in *Plutarch*, which *Muretus* obſerves in *Variis*, *l.* 13. *cap.* 12. hath tranſlated ἐγκέφαλον φοίνικος, the braine of a *Phœnix*, whereas it ſignifies the pith of a Palme tree. Surely that *David* meant a plant, is cleare, by that which there follows of the Cedar, and Plane tree. But indeed *Clemens Romanus*, a contemporary with the Apoſtles, makes mention of this Bird in his firſt Epiſtle to the *Corinthians*: Which a few yeeres ſince came forth into the light by the ſingular care of that famous man *Patrick Young*. Yet there are, who judge this Epiſtle to bee none of *Clements*, becauſe by the nature of a Bird, which is no where, he ſeeks to illuſtrate thoſe things, which belong to heavenly truth. But by what we have formerly ſaid of *Pliny* and *Tacitus*, we plainly ſee that in thoſe times wherein *Clement* liv'd, that opinion of the *Phœnix*, was common. And this is enough in a writing, eccleſiaſticall indeed, yet not appertaining to the Canon of faith, and life. For neither is it neceſſary that we believe, that *Clement* knew all things, which did concerne the ſecrets of nature. Nor are we bound to believe it of the Apoſtles; although Chriſt promiſed, *John* 16.13. That he would ſend the Holy Ghoſt, who ſhould lead them into all truth. Surely this is to be reſtrain'd to the truth of thoſe things, which appertaine to the buſineſſe of ſalvation. Yea not indeed to all them, becauſe the Apoſtles themſelves, 1 *Corinth.* 13. 9. ſaw in part, and Propheſied in part: but of all, which it was needfull to know

for

for the attaining another life. *Voſſ. Idolol. lib.* 3. *cap.* 99.

(51) *The ſacred fire*] Was wont to be carried before the King of the Perſians, when hee came abroad in publique, in honour of the Sunne, who was adored by them; Which fire was never put out, untill the death of the King. The ſame ceremony our Author makes *Pharaoh* to uſe here, the Perſian *Mithra*, and the Ægyptian *Oſiris*, being the ſame; that is, the Sunne.

Annotations upon the Fifth Act.

(1) *Celeſtiall Bull*] It is ſaid of *Joſeph*, *Deut.*33.17. *His glory is like the firſtling of his Bullocke.* Upon which *Junius* and *Tremellius*: Hee performed the duty of an Oxe (whereof *Prov.* 14.4.) when he nouriſhed his Fathers Family in *Egypt*. Wherefore the Egyptians are ſaid to have placed the image of an Oxe next unto the image of *Joſeph*, becauſe that the Oxe in tillage doth cooperate with man.

(2) *The neighbouring Ramme*] But if from the Egyptians the firſt ſigne of the Zodiacke tooke the figure of a Ramme in honour of *Cham*, or *Jove Ammon*, who, to ſignifie his power, was repreſented with Rammes hornes: What hinders, but that wee may believe the ſecond ſigne of the Zodiacke to have took from them the figure of a Bull; and that thereby they underſtood either the ſon of *Cham*, *Oſiris*, the ſame with *Meſoris* or *Mizraim*: by whom the Egyptians were taught tillage (the Oxe being the ſymbole of tillage) or the Patriarch *Joſeph*, who for having preſerved *Egypt* in a great Famine, did deſerve the ſymbole of an Oxe, and at length came to have divine honours. And in this conjecture concerning *Joſeph* you may ſee the moſt illuſtrious and greater then all praiſe *Hugo Grotius* going before me in his *Sophompaneas*, a Tragedy

gedy, where *Pharaoh* is brought in by him thus ſpeaking unto *Joſeph:*

To thee her ſafety Egypt owes, and I
My quiet. That the grounds all waſt not lie
By men forſaken, that the plow doth lift
The earth up to new hopes is all thy gift.
And therefore to thy honour I will this
Have to be added; as the manner is
Of the Eaſtern Nations, that a place in Heaven
Unto thy name among the ſtars be given:
And the field-tiller the cœleſtiall Bull
Of thy full merit ſhall be made a full
And laſting monument: as a place great Cham,
Old Mizraims ſire hath in the neighbouring Ram.

Which verſes I rather recite, becauſe out of that Poem; which as for the argument and handling it is the love and admiration of all good and learned men, is ſo much more ardently affected, as it is meet it ſhould bee eſteemed by mee, unto whoſe, though undeſerving name, that excellent man would have it dedicated and come forth into the light. *Voſ. Idolol. l.2.p.501.*

(3) *Your Majeſty*] Our Author hath *Your goodneſſe.* The firſt part of divine worſhip is to believe that there are Gods. The next, to render unto them their Majeſty, to render unto them their goodneſſe, without which goodneſſe there is no Majeſty. *Seneca Epiſt. 99.* And *Junius* in his Notes upon *Exod.* 33.18, 19. (where *Moſes* doth beſeech the Lord to ſhew him his glory, and is anſwered: *I will make all my goodneſſe paſſe before thee, &c.*) obſerves, that the goodneſſe of God is his glory.

(4) *Heli-*

(4) *Heliopolis*] Which ſignifies the City of the Sunne. It is the ſame, which is called *On* in the Scriptures, *Gen.* 41.45. *Voſſius.* See the Note upon *Aſenath*, in the firſt Chorus.

(5) ———*Becauſe your Nation*
Holds every Shepherd an abomination. } Gen.43.32.

The cauſe is not there expreſs'd, but by comparing that Text with *Gen* 46. 34. and *Exod.* 8.26. it appeares that the Egyptians did abhor a Shepherds life, and them who fed upon Oxen, or other cattle; or did ſacrifice thoſe creatures which they worſhipped for Gods. *Jun. & Tremell.*

(6) *And this my head, &c.*] Moreover it was an ancient cuſtome to ſweare by naming other things and perſons [beſides God] whether they did imprecate that they ſhould be hurtfull to them [for perjury] as the Sun, the Earth, Heaven, the Prince; or whether they deſir'd to be puniſh'd in them, as in their head, their children, their country, their Prince. Neither was this the cuſtome only of prophane Nations, but alſo of the Jews, as *Philo* teacheth us. For hee ſaith, that wee ought not, when we would ſwear, to run for every thing preſently, to the Creator and Father of the Univerſe; but to ſweare by our Parents, Heaven, Earth, the World. The like whereunto is noted by the Interpreters of *Homer*, that the ancient Greeks did not lightly ſwear by the Gods, but by other things at hand, as by their Scepter: and that this was ordain'd by the moſt juſt King *Radamanth* is deliver'd by *Porphyry*, and the Scholiaſt upon *Ariſtophanes.* So *Joſeph* is read to have ſworne by the life of *Pharaoh*, *Gen.* 42.15. from a cuſtome receiv'd a-

among the Egyptians, which *Aben Ezra* there notes, *Elizæus* by the life of *Elias*, 2 *Kin.* 2. 2. Neither doth Christ, *Mat.* 5. as some think, meane that these oathes are lesse lawfull then what are made by the expresse name of God: but whereas the Hebrews did lesse regard them, through a certaine opinion not unlike his, who said, *He thought his Scepter not to be the Gods*, hee sheweth that even these are true oaths. For also *Ulpian* hath said very well: *He who sweares by his owne life, seemes to sweare by God, for he swears with a respect of the Divine Deity.* So Christ shews, that hee who sweares by the Temple, sweareth by God that dwelleth in the Temple, and hee that sweareth by Heaven, by God, who sitteth thereon, as his throne. But the Hebrew Doctors of those times thought, that men were not bound by oaths made by things created, unlesse, &c.——*Grot. de jur. bell. ac pac. l. 2. c. 13. De Jurejurando.*

(7) *Israel a wife shall take from Ægypt.*] That is, *Solomon* shall marry *Pharaohs* daughter.

(8) *A new plantation*] And all the people both small and great, and the Captaines of the Armies arose, and came to *Ægypt*, 2 *Kin.* 25, 26.

(9) *Safe to him an infant exile*] Our author in his *Christus Patiens.*

These armes about my neck have hung,
Couch't on the flowry banks of Nile;
Ægypt, so just to thy exile,
Hath now redeem'd her former curse:
Our Jews then those of Memphis worse.

G. Sandys.

(10) *Pure*

(10) *Pure Religion*] Give me leave to remember a few verſes not impertinent, out of that Divine Poet Mr *George Herbert* in his *Church Militant*.

To Egypt firſt ſhe came, where they did prove
Wonders of anger once, but now of love.
The ten Commandements there did flouriſh more
Then the ten bitter plagues had done before.
Holy Macarius and great Antony,
Made Pharaoh Moſes changing th' Hiſtory.
Goſhen was darkneſſe, Egypt full of lights,
Nilus for monſters brought forth Iſraelites.
Such power hath mighty Baptiſme to produce,
For things miſhapen things of higheſt uſe.

(11) *Partakers of ſo great a good*] The King of *Ethiopia* (ſaid by Geographers to bee one of the greateſt Monarchs in the world) is commonly called *Preſter John*, and in the Ethiopick Language *Neguſh Chavvariavvi*, which (ſaith *Joſ. Scaliger l. 7. de emendat. temp.*) doth ſignifie, The Apoſtolike Emperor, or the Chriſtian King. It is very probable, the Goſpel was early planted there, even (as hiſtories report alſo) by that honourable perſon the Eunuch, of ſo great authority under Q. *Candace*, and her Treaſurer, who was baptized by the Apoſtle *Philip. Act.* 8.38 Of Ethiopia likewiſe, *Du Bartas* by *Sylveſter*.

And ſcalding quick-ſands of thoſe thirſty Plaines,
Where Jeſus *name yet in ſome reverence reignes;*
Where Preſter John (though part he Judaize)
Doth in ſome ſort devoutly Chriſtianize.

FINIS.

ERRATA.

Before the Poem.

IN Mr *Berney's* Verſes, for *ſpeakes it own praiſe only*, read *ſpeake its own praiſe ; only*

In the Latin proſe for *vellat* r. *vellet.* for *injurius*, r. *injurius*,

In the Poem.

Page 9. l. 28. for a *gain* : r. *again.* p. 10. l. 13. for *flew* r. *ſlow.* p. 28. l. 4. for *Mziraim* r. *Mizraim.* p. 29. l. 11. for *wandring* r. *wandering.*

In the Annotations.

Page 46. l. 19. for *Æpyptians* r. *Ægyptians.* p. 56. l. 18. for banqueting ; r. banqueting, p. 65. l. 22. *for* laugnage ; therefore r. language therefore ;